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THE  
MISSIONARY HERALD.

VOL. LXXXIV. — FEBRUARY, 1888. — No. II.

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FOUR MONTHS.—The receipts for the month of December were about \$12,000 in advance of those of the corresponding month a year ago, of which \$9,000 was from donations, and \$3,000 from legacies. The total receipts for the first four months of the fiscal year are in advance of those for the corresponding period of the preceding year by over \$50,000, the gain being about equally divided between donations and legacies. Let us give thanks for so favorable an outlook, and both purpose and pray that this increase shall continue during the early months of the New Year. The imperative claims of the work abroad, which was never more promising than it is to-day, call for an advance during the year of not less than \$100,000.

WE regret to learn of the death at Koloa, Sandwich Islands, December 1, of Rev. James W. Smith, M.D., who went out as a missionary physician to Hawaii in 1842, and in 1854 was ordained as pastor of the church at Koloa on the island of Kauai. Since the direct work of the Board in the islands was given up, in 1860, Dr. Smith and his wife have remained at Koloa, laboring faithfully and accomplishing a good work, not only at that place, but throughout the island of Kauai. His last sickness seems to have been the result of overwork in preaching, during the absence of a native pastor. Dr. Smith was born at Stamford, Conn., July 8, 1810, and was therefore a little over seventy-seven years of age.

THE death of Rev. Dr. James Powell brings a sore loss, seemingly an irreparable loss, not only to the American Missionary Association, of which he was a secretary, but to all our churches and the general missionary work. A man of broadest sympathies as well as of intense devotion, Dr. Powell was a power for good in our land. Only four days before his death, while on an official visit at Boston, a call from him at our editorial office brought into yet clearer view the manly vigor as well as the tender heart of this true man of God. Our warmest sympathies are extended to his associates in office and to our sister missionary association.

AS we go to press the Woman's Board of Missions is observing its twentieth annual meeting in Boston. The review of the year and of the score of years is such as to awaken deepest gratitude to God for the life and vigor which he has given to this branch of missionary service.

WE are happy to say that there has been, and still is, an unusually large demand for the American Board Almanac. The three issues of this almanac have been pleasantly said by friends to illustrate the three degrees of comparison — “good, better, best.” The number for 1888 is highly complimented by the religious press of all denominations. *The Advance* speaks of it as doing “its part beautifully well in helping to make the cause of missions wear a bright and winning face.” Why not send at once for fifty or a hundred copies, at the rate of 50 for the hundred, and distribute among the young people of the Sabbath-school and the Society of Christian Endeavor?

WE regret to learn of the death of Mrs. Susan W., wife of Rev. Josiah Tyler, of the Zulu Mission, which occurred at Umsunduzi, November 17. A faithful and true missionary has thus been taken from the earthly service. Just as we go to press we have received from Natal a notice of Mrs. Tyler, but not in season for this number of the *Herald*.

THE press of matter has been such this month that we give eight additional pages in this issue of the *Herald*. Some of the articles are of unusual length and the department of letters is unusually extended, but we are confident that our readers will agree with us that nothing here given could well have been omitted. The reports from the various mission fields are of great interest.

JUST as this issue of the *Herald* is ready for the press, tidings come of the death at Washington, D. C., January 10, of the Hon. Peter Parker, M.D., in the eighty-fourth year of his age. Dr. Parker was connected long and prominently with mission work in China, having landed in Canton fifty-three years ago. Further notice of his life and work must be deferred until our next number.

FOR reasons that are obvious to those who understand the delicate relations of the work of our American Board in Turkey, we have not in the *Herald* entered into the discussion which has been going on in Great Britain in reference to the missionary successes and failures of Islam. As this discussion has progressed, testimony has been elicited from various quarters, making it apparent that those who have commended the methods of Islam as compared with those of Christian missionaries have been much more anxious to make a point than they were to present the truth. Christian methods of propagandism may doubtless be improved as experience is gained, but that will not be an improvement which compromises our faith by yielding to the sinful propensities of men.

*The Bombay Guardian* of November 12 contains an interesting account of the welcome given to Miss Millard and Miss Lyman on their arrival at Bombay. Mrs. Sumant Vishnu read an address of welcome on behalf of the native Christian ladies, referring in the most cordial terms to the work done by Mrs. Edward S. Hume, and expressing the greatest satisfaction in the coming of the new missionary ladies. A fellow-passenger of these ladies, Rev. Dr. Mutchmore, of Philadelphia, and other gentlemen, foreign and native, made addresses. What a change in India since the day when Hall and Nott landed at Bombay and found neither native nor foreigner to give them welcome!

A MAIL reached us December 31 with letters from Ruk, Ponape, and Kusaie, collected by the *Morning Star* and put on board a chance vessel at Jaluij. Captain Garland sends an account of the events which had occurred on Ponape up to August 1. We have already published news from Ponape of a somewhat later date, reaching us by way of Manila. Captain Garland's last date was August 29, as he was nearing Jaluij. He reports that everything on board the *Star* was working well, and the vessel was ahead of her schedule time. He had found the missionaries everywhere in good health. His account of events on Ponape differs in no essential particular from Mr. Rand's journal published in the January *Herald*. It is now estimated that about forty Spaniards and ten Ponapeans were killed in the fights which have occurred. Everything was quiet and the arrival of the Spanish war-vessel was anxiously anticipated. No danger is apprehended to the missionaries from any act of the natives. The Ponapeans are well armed, and if the Spaniards attempt to take vengeance, Captain Garland thinks the natives will defend themselves to the last. On her voyage out from Honolulu the *Star* sailed directly for Ruk, where she arrived August 7. Mr. Logan expresses great joy over the coming of Mr. and Mrs. Treiber. No Spanish vessel had been seen at Ruk, and matters were moving on with no appearance of the assumption of authority by Spain. The churches on Ruk, as well as at the Mortlocks, were in a prosperous condition, though Mr. Logan finds that the Mortlock pupils, while willing to return for Christian work at their own islands, are lacking in enterprise in undertaking missions to the regions beyond. This trait is not altogether peculiar to Pacific islanders. The *Star* reached Ponape August 14, and Dr. Ingersoll speaks of "the beautiful region, in which the eye is constantly feasted," to which she had come. It was not deemed best to put up her house until the Spaniards from Manila should arrive, when the issue of the present troubles could be more clearly known. Dr. Pease, from Kusaie, reports that they had had no American mail during the entire year; that the schools were progressing, but that they were apprehensive that Spanish authorities might not suffer pupils to be brought from the Marshall and Gilbert Islands to be trained on Kusaie. The letters from all the stations are brief, inasmuch as it was doubtful when they were sent whether the *Star* would fall in with any vessel by which they could be forwarded home. After going through the Marshall and Gilbert groups the *Star* will retrace her course, visiting Kusaie, Ponape, and Ruk again, and will bring up the regular mail, reaching Honolulu, we hope, some time in March. Let us be grateful that these brief reports are so favorable.

THE First Protestant Church in Korea has been organized in connection with the American Presbyterian Mission in that land. Fifteen members are enrolled, and others are calling for baptism. Though this is contrary to Korean law, the government is reported as raising no question in regard to the matter. It is but a score of years since the organization of a Christian church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet to-day there are more than 15,000 church members in that empire. May similar success await the new church in Korea.

REPORTS from the famine region in Turkey are still of a distressing character. On the fifteenth of November, Mr. Montgomery returned from a visit to Hadjin, Sis, and the district of Cozan, meeting delegations from seven other places, who brought the same sad story of hunger and want. Within this district there is believed to be fully 15,000 people who are begging for bread. Word also comes from other sections of Asiatic Turkey that, even where no famine exists, the price of breadstuffs has doubled and trebled, and a great deal of suffering is inevitable in these regions. It is a sorrowful thing to be obliged to say that the exactions of the tax-gatherers are as pressing as ever. The last cow or sheep, and in some cases the last measure of wheat, are seized for taxes. Among the letters from missions will be found one from Mr. Marden, of Zeitoon, showing that in that region the government is rendering efficient aid to the sufferers. But on the other hand, at Adana, an imperial order has been received strenuously forbidding any further distribution of relief to the poor. It would seem impossible that this prohibition should continue long, for the cries of the sufferers must reach the ears of the officials and secure a repeal of the order. Yet if help cannot be afforded to the sufferers on the Cilician Plain there will be an eager call for all that can be given in other sections of Turkey. We trust that benevolent and philanthropic people will not slacken their aid, for the winter is upon these suffering people.

THE number of Japanese at the Hawaiian Islands is increasing rapidly; some 3,000 of them have been employed as laborers on the plantations. On December 11 a single steamer from Yokohama brought 1,450 additional immigrants. These people afford a new object for missionary effort, and we rejoice to learn that Christians at the islands are taking hold of this branch of work with energy. Dr. Hyde has kept up a service for them for three years. Rev. Mr. Damon, in the December number of *The Friend*, reports a visit to various places on the islands of Hawaii and Maui, in connection with Mr. Miyama, of the Methodist Episcopal Mission in San Francisco to the Japanese and Chinese. These emigrants warmly welcomed these Christian laborers, listening attentively to their addresses. Sunday-schools and other Sunday services have been established, and a Japanese Young Men's Christian Association organized. The Japanese Consul General at Honolulu enters cordially into these efforts in behalf of his countrymen. Dr. Hyde reports that while the 1,450 emigrants above referred to were quartered in the quarantine grounds, they listened most intently to a fervent presentation of the gospel by Mr. Miyama, who set forth Christ as the one hope for man.

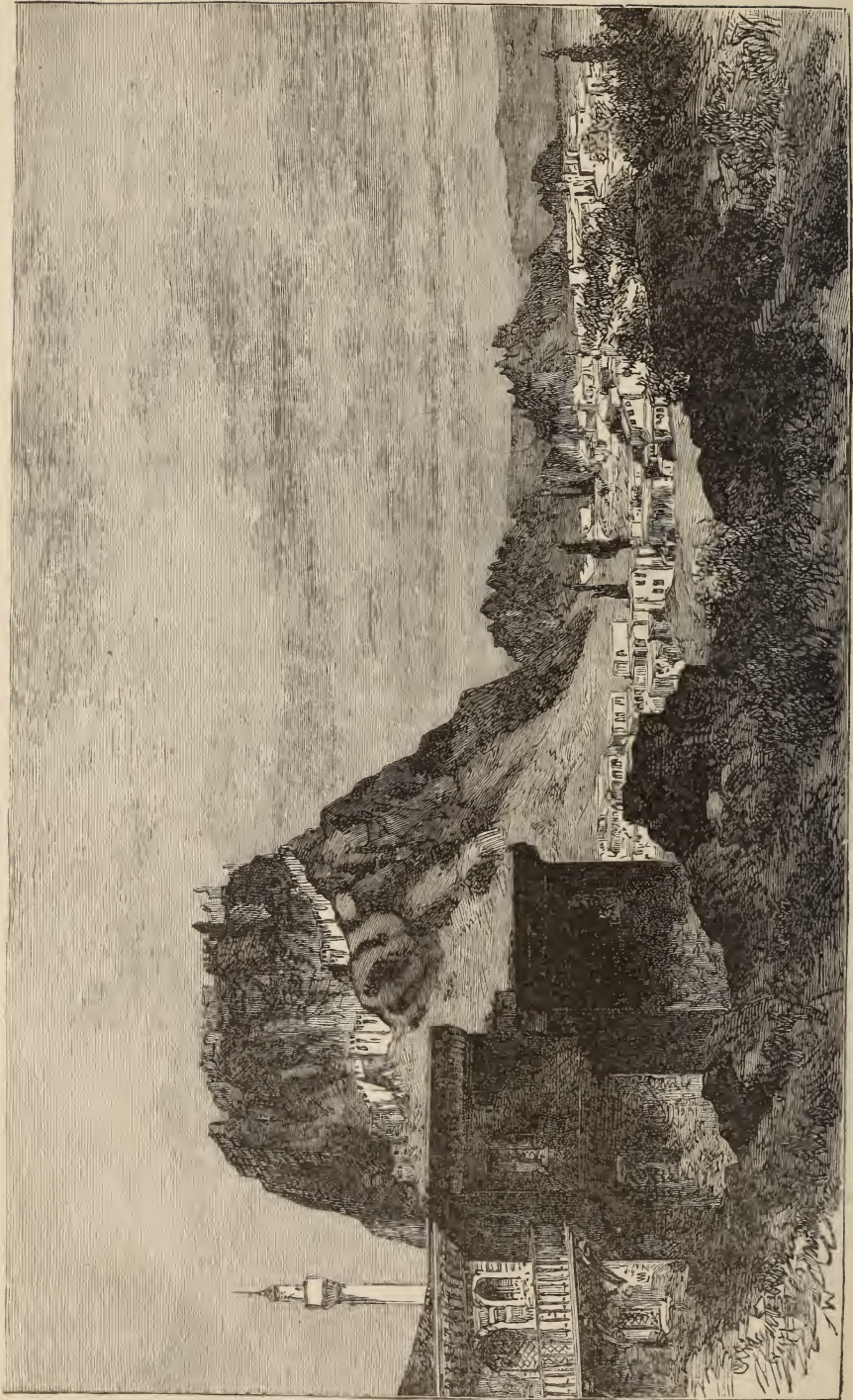
A NOTABLE lesson in temperance was given the other day at Honolulu by the Consul General of Japan, Mr. Ando, who is a native Japanese. He had received as a present from some friends in Japan two casks of liquor; but with the purpose of warning his fellow-countrymen on Hawaii against drinking-habits, and to show them that he meant what he had said on the subject of temperance, he took the casks into his yard, had holes bored in them, and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands!



ONE of the greatest calamities of modern times is the breaking through its banks of the Hwang Ho, or Yellow River, in the province of Honan, China. The information received as yet is incomplete, but it indicates a disaster of gigantic proportions. According to the statements of Williams in his "Middle Kingdom," the Yellow River drains an area of 470,000 square miles, its length being about 2,500 miles, though it is not more than half that distance in a direct line from its source to its mouth. Williams says "that the history of the Yellow River furnishes a conclusive argument against diking a river's banks to restrain its floods." Its bed is above the level of the surrounding country and it has for this reason changed its course more than once, bringing disaster to the people. During the Manchu conquests the dikes were broken as a military expedient for repelling the invaders, at which time 300,000 of the inhabitants perished. About a generation ago the river reverted to the channel which it had left some centuries before, and now again it has left the old track, breaking down about 20,000 feet of embankment, and has not yet, so far as we know, found an outlet to the sea. A large inland lake is the result, said to be about 7,000 square miles in extent and covering one of the most fertile and populous portions of the great province. We have word from only one of our missionaries in reference to this terrible disaster. Rev. Arthur H. Smith, of Shantung, writes that the change of the channel of the Yellow River relieves their province of Shantung of a curse which has afflicted it for thirty years, while it carries desolation into three other provinces. None of our missionaries are in the region that is rendered desolate. The number of Chinese who were drowned, vast as it is, will not probably equal the number who have lost houses and homes, as well as the land on which they live, and the amount of suffering must be fearful. As yet we hear of no organized plan for relief, but the Christian world should be ready to listen to the call for aid that will undoubtedly soon come. °

THE Day of Prayer for Colleges, which falls upon the last Thursday of January, should see all the Christians of our land united before the Throne of Grace in earnest supplications. It is not easy to appreciate the relation of these higher institutions of learning to the welfare of society and the advancement of the kingdom of Christ. The vast number of young men and women in these institutions, their power for good or evil in the present and the future, together with the fact that from these students must come the ministers and missionaries for the direct work of the church in the years just before us, should awaken the liveliest interest in the observance of this Day of Prayer for Colleges. It is not a narrow object, as some seem to regard it. Only those who have a narrow conception of the influence of these higher institutions will see any need of including the schools of lower grade in order to make the theme of the day a broad one. An outpouring of God's Spirit upon the colleges and seminaries at home and abroad would mean a glorious advance in the kingdom of God within the next few years.

*The Japan Mail* reports that the work of laying the rails on the railroad between Sendai and Aomori will soon be commenced. The line is 240 miles long and connects Sendai with Aomori, which is the northern port of Japan, opposite Hokodate, on the island of Hokkaido.



AFION KARA HISSAR, ASIA MINOR.

ON the opposite page there will be found a picture of the town of Afion Kara Hissar, alluded to by Rev. Mr. Bartlett in his letter, found on page 75, and of which he speaks as an important centre of trade in Asia Minor. It is not to be confounded with the Kara Hissar in the vicinity of Sivas. The town here represented is an out-station of Smyrna, though about 175 miles east of that city. It is noted for a citadel crowning an elevated rock.

How slowly is the message of life carried to those who are without it! Numberless incidents have been given of the astonishment shown by those who have just received the message, at the dilatoriness of Christians in giving them the truth. Just now there comes the following striking story from Mr. William Duncan, whose noble work among the Metlakahla Indians is well known. He says: "I was teaching the Indians to write letters, and as a matter of course began with the name of the place at which the letter was supposed to be written. About that step there was nothing to call forth any remark from the Indians. Next came the name of the month. That elicited some smiles, but no question. Then was added the day of the month, which also caused some interest but no surprise. When, however, I added 1860, for the year, then immediately the Indians inquired, What do those figures mean? Why was the year so named? For a moment I was stunned at the answer which the last question called for. Never before had I realized the startling meaning of those figures in connection with the gospel, and how severely they witnessed against the Christian Church. The Indians at once seemed to seize with awe the information I offered on the subject, and their looks too plainly indicated both reproach and astonishment that the message of God should have been withheld from them so long. I felt," adds Mr. Duncan, "both ashamed and humiliated for my race, and wondered how so many generations of Christians since the apostolic age could have dared, as they have done, to so wilfully and fatally neglect, or at the best but trifle with, their Lord's commission."

WE believe there is little foundation for the sensational reports given in the newspapers in reference to the political situation at the Sandwich Islands. Undoubtedly, there are difficulties in the administration of the government, and the relations between the king and his ministers are strained. The king has vetoed two bills in a way which many claim to be contrary to the new constitution, but there will, we think, be found some adjustment of difficulties without a revolution. The new parliament seems to be a fairly representative body, eleven of the twenty-four representatives being natives and three of mixed blood. The composition of both the upper and the lower Houses is such that they may be expected to deal wisely and fairly, and the king will hardly venture to resist their decisions.

A PITEOUS appeal is reported as having come from the queen of Tonga Islands to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink which the traders are forcing upon her people. But would Britain guarantee her immunity from this desolating traffic? Great Britain led the way in the abolition of the slave-trade; cannot she join with other Christian nations in the abolition of this international drink traffic?

A MISSIONARY PLEDGE.—We hear that in certain churches the following pledge has been presented at the beginning of the year to each member of the congregation, with the request that it be carefully considered and signed. Some such pledge *ought* to be made, in intent if not formally, by every one who claims the Christian name, and it will be helpful to many, if not to all, to make it in writing. Of course the form can be modified to the circumstances of each individual. Here is the form suggested :—Beginning with the year A.D. 1888 I undertake to give a sum of money, year by year, to assist in the spread of the gospel into all the world, according to our Saviour's commandment.

I intend and resolve that my gift shall be regular, year by year ; that it shall be valuable ; that the amount shall bear some proportion to my income, "as God hath prospered" me ; that it shall be bestowed through a well-established board of missions ; and that it shall be followed by a prayer for divine blessing.

I recognize that I live in a remarkable missionary age, and I desire and determine to make it one of the satisfactions of my Christian life to do as much as I can to help extend Christianity throughout the whole earth.

I will take it as a pleasure to be called upon, year by year, by the officers of my church for my annual gift.

Signed.....

Dated.....188....

*The Vermont Chronicle* puts in few words an argument for foreign missions which should be considered by those who would care for the emigrant classes coming to this country. We quote the whole paragraph from the *Chronicle* :—

"A striking example of how the foreign missionary work helps the home work is seen in the fact that the Prague Mission of the American Board in Austria has furnished six converts to labor among the Bohemians in this country. Of these, Mr. Reitingger received in the Prague Mission three years of special training, and Mr. and Mrs. Paulu enjoyed four years' special training, and have had since three years' experience in practical religious work. The two latter join Rev. A. W. Adams in laboring among the Bohemians in Chicago. The other helpers from Prague are at work among their countrymen in Cleveland, Ohio, and elsewhere. This is a kind of compensation for foreign work that the dullest can comprehend. But none will so fully appreciate it as the Christian people in the cities where the Bohemians live. Is it not a remarkable fact that instead of our churches converting to Christianity Bohemians who have come here to live, and sending them back to aid the mission work there, our missionaries in Bohemia should be helping the work here, among the emigrants from that land, by giving us some who have been brought into the kingdom and trained under their care? Let us seek to prosecute the work among the Bohemians here more vigorously by strengthening the hands of the Prague Mission."

WE had expected to be able to report in this number tidings from Stanley in Central Africa, but no additional news has been received as we go to press. We trust that the fact that no messengers have come from him does not indicate any disaster to his expedition. He has doubtless had difficulties and delays, but it would seem that under ordinary circumstances we should by this time have heard of his arrival at Wadelai. Perhaps the first news we shall hear from him is of his arrival at Zanzibar.

## THE EDUCATION IN THE UNITED STATES OF NATIVES FROM MISSION FIELDS.

THE December number of *The Baptist Missionary Magazine* contained a suggestive article from the pen of Rev. William Ashmore, the veteran missionary in China, in reference to methods once employed in the prosecution of missionary work, found by experience to be unwise, and which have now been discarded. A portion of Dr. Ashmore's article, referring to the sending of natives to America for education, was selected for use in the last issue of the *Missionary Herald*, but was crowded out by the press of other matter; and now the January number of *The Church at Home and Abroad*, the organ of the Presbyterians, has a long editorial upon the question: "Should natives be encouraged to come from mission fields to the United States for aid?"

The last-named article notices many things that are little understood in this country, or, if understood, are not kept in mind when deciding the question of aid to persons from a foreign country, namely: that the working-people of Asia are generally poor; that a small sum of money constitutes a fortune for them, and the opportunity to secure such a sum here by a little tact is very attractive; that Asiatics have learned that the spectacle of a convert to Christianity from heathenism is intensely interesting to people in America, and is a ready means of opening their purses; that Oriental languages are interpenetrated with pious expressions which mean very little to those who use them, while they are a passport to the charity of liberal people; that while they generally declare that their purpose in seeking aid is to secure the means to return to their own people and labor for their evangelization, many such persons become, on their return, the most successful opponents to the work, etc.

On the question of the desirableness of students coming to this country to pursue a course of study, the article says, first, that it is not necessary, because educational institutions of all grades have been established on mission ground, especially in Western Asia, from which most of these young men come. Colleges have been planted in Beirût, Constantinople, Aintab, Harpoot, and Marsovan, and also in Osioot in Egypt, and there are theological seminaries in Beirût, Marash, Harpoot, Marsovan, and Osioot, so that the opportunity to acquire a fair, working education can be enjoyed without crossing oceans or continents.

Secondly, it is not desirable to educate students here, save in very exceptional cases and for special work, because it costs so much, the money which would educate one young man here being sufficient to educate half a dozen there; because their education and mode of life here take them out of sympathy with their people, and make it difficult for them to live as their people do and become an integral part of the growing evangelical community, hence unfitting them to work to the best advantage; because the more expensive habits of living which they acquire make it more difficult, if not impossible, for their people to support them, and they thus become a serious hindrance to the realization of the very important idea of self-support in mission fields; and because "it is demonstrable that few of the natives of Asia educated in America have been any aid to the evangelization of their own country, while many hundreds of well-educated and

devoted men trained in the institutions on mission ground are laboring in churches, dispensaries, hospitals, schools, asylums, editorial chairs, and charitable societies, and are the pillars of the rising evangelical communities which they adorn. These men have published cyclopædias, dictionaries, books on grammar, rhetoric, history, mathematics, natural, physical, and mental science, and are editors of scientific, literary, political, and religious periodicals. Their praise is in all mouths, and their influence on the rising fortunes of their native lands is conceded by the bitterest enemies of the truth." The article continues thus: —

"In view of these considerations, we think it the duty of Christians steadily to decline to aid by their contributions the students who may from time to time apply to them. A consistent adherence to this policy would prevent any from coming who have not means of their own to defray their expenses. With the great facilities at their door, no student from mission fields will be deprived of a thorough education at home."

Dr. Ashmore says: "The sending of natives to America to be educated for the ministry used to be considered a masterly stroke. The native could be associated with the finest young students we have at home. He would feel the stimulus of their mental activity, become possessed of their higher ideals, fix higher standards of attainment, and become in every way a broader man, while his mind would become more richly stored with the materials of thought. And so bright and promising lads were picked out and sent home. Not a society but had some of them on its hands; other denominations were more forward than even we [the American Baptists] were. Any number of people were ready to make special contributions for the support of such young men. Besides, it was thought they would more than pay their way by the interest they would excite as they were taken round from church to church, and from Sunday-school to Sunday-school. And so they were taken through a collegiate course, and more or less of a theological course, and then sent back, petted and caressed, and laden with many small presents and souvenirs of their stay in America.

"In a few instances they did well; but in others, and I think in the majority of cases, there was a disappointment even to the extent of bitterness. The young man had, indeed, become a broader man, but he had become so broad that he could not sit on the old-fashioned stool. He had to have a special chair made for him. He had been highly educated; but somehow, he had been educated so highly that his old comrades could not always reach him, and he could not always get down to them. He could not work himself into the place he had been expected to take. The trouble was he was always trying to locate himself. He had not become an American, and yet he had partly ceased to be a native. He had acquired new tastes for food and garments and style generally, quite unknown to his plain neighbors, and was something of a 'speckled bird' in his native forests. His tastes being more expensive, he must have more support than his collaborators; or, failing in that, he would have to go into government service, or engage in secular business. In fact, he was spoiled. He was neither one thing nor the other."

These declarations from two of the leading societies are fully confirmed by the long experience of the American Board. We have a deep sympathy for all those

who have received such a degree of enlightenment as makes them dissatisfied with their former state, and restive under despotism, and where the lack of enterprise and of facilities for bettering their condition and that of their families is so complete that they desire to improve their state by emigration. If they can do so without becoming a burden to others, we see no objection to it, except that their opportunities for doing good are greater at home than here. But with those who are planning to labor among their own people the case is different. Let them make the best use of the opportunities near at hand, and in ninety-nine cases out of a hundred they will do more and better work than by coming to this country to study. Of course the longer a man studies, the more he will learn. Many pastors would be glad of a post-graduate course at home or abroad, but laying aside all other considerations, is it a profitable investment of time? With habits of study, an advance in knowledge may keep pace with one's advancing years without a neglect of his appointed work. Success in evangelistic work depends more upon the heart than upon the mind; upon spiritual earnestness than upon the amount of learning.

It is a matter of constant surprise to us that good people in this land are so ready to give their money to foreigners who appear plausible, without stopping to inquire for their credentials; or, that they are satisfied with the testimonials of those whose opportunities for knowing the precise facts are little better than their own; that the absence of recommendations from missionaries or from the societies with which they are most intimately connected does not raise a suspicion that the case may not be just what it seems. In fact, the withholding of credentials is often ascribed to unworthy and purely selfish motives.

The missionary societies have been organized with the definite purpose of carrying the gospel and its attendant blessings to the lands that are in need of them, and of being the channels through which Christian benevolence shall flow abroad. All who have a desire to bless those in foreign lands with their money will find the existing organizations a wiser, more economical, and efficient medium than private and individual efforts; while the demands upon the societies are always far greater than their ability to meet them.

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## RECENT OBSERVATIONS IN BULGARIA AND TURKEY.

BY REV. EDWARD G. PORTER, LEXINGTON, MASS.

[Rev. Daniel March, D.D., of Woburn, Massachusetts, and Rev. Edward G. Porter, of Lexington, Massachusetts,—the latter gentleman being one of the trustees in America of Central Turkey College,—have been traveling together through Bulgaria and portions of Turkey, and are now on their way *via* India to China and Japan. A letter from Mr. Porter, addressed, just after leaving Turkey, to a fellow-trustee of the College, dwells at length upon several details connected with the administration of the institution, but it also gives many interesting statements in regard to the general missionary work in Bulgaria and Turkey. This portion of the letter we are permitted to give to our readers.]

OUR first impression of Bulgaria, and our last as well, was that the people generally were minding their own business, quietly attending to their flocks and fields, and knowing very little of the talk they had occasioned in the newspapers and cabinets of Europe. They are proud of their political freedom and jealous in their efforts to maintain it. Once they were sincerely grateful to Russia for her powerful assistance; but when they saw that Russia would not tolerate Bul-

garian independence, they set themselves bravely to the task of getting on without her. We can testify that the government of the young principality is well administered. Order prevailed everywhere. The system of local *gendarmerie* is admirable. Robberies are seldom heard of, and beggary is scarcely seen. Most of the towns and villages are springing into new life. Larger and better houses are in process of erection. New streets are being laid out, and public squares, in all respects worthy of the older countries of Europe. Waterworks and gasworks are being introduced, and improved sanitary methods are everywhere received with favor.

It is gratifying to us as Americans to know that many of the most important positions under the government are held by graduates of Robert College, who are giving great satisfaction as able and honest men, loyally devoted to the best interests of their country.

As to the special work of our missions in Bulgaria, I can say that we were much impressed by the influence which our missionaries seem to have with the people among whom they live. Everywhere they are respected as messengers of peace, having no political or commercial ends in view. Of course the prejudices of the Bulgarian church are an ever-present obstacle in our way; but I noticed that the priests of that church, and also its monks, are not very hostile to our movement. Indeed, several of them have told me that they welcomed our missionaries as true friends of Bulgaria and warm advocates of sound learning, good schools, and a free press. The fact is that most of the Bulgarian clergy are sadly destitute of any proper intellectual or spiritual training themselves, and, though often good men, they are incompetent to guide the people in the mysteries of God's grace; and so it has come to pass that the people are not guided, and many of them know it and regret it; and some of them are in precisely that state of mind which would lead them to turn to our missionaries for light. Many who do not come in person read our books and papers printed in their language, and are seriously affected by them. A large number send their children to our schools and are very grateful for the privilege.

At Samokov, the headquarters of our educational work, we found the high schools for boys and for girls admirably conducted. The scholars come, in many cases, from a great distance, at no little sacrifice, showing their appreciation of the instruction which is given. It seemed to me that the industrial training which Dr. Kingsbury and others are seeking to establish would be a valuable adjunct, as it would enable many to earn the means of paying their expenses. The cost of such a department need not be much, and it would go far to popularize our other work, and, among a simple and undeveloped people like the Bulgarians, it would be a legitimate part of gospel preaching, if properly carried out.

The churches which we visited in Sofia, Samokov, Tartar Bazarjik, and Philippopolis are all well attended, the one at Sofia being so crowded that many persons were standing in the passageway and porch and in the garden outside. A new church building is nearly completed at Sofia, in the outskirts of the city. It is a good, substantial structure, pleasing to the eye and well adapted for worship. The pastors whom we met impressed us as men well trained, by study



and experience, to minister to the wants of their people. Some of them are eloquent and forcible preachers, evidently called of God to do a great work for Bulgaria.

#### CONSTANTINOPLE AND VICINITY.

There is much satisfaction in pointing to the three conspicuous monuments of our missionary effort, to be seen at Constantinople — the Bible House in Stamboul, the Home at Scutari, and Robert College at Roumeli Hissar. These three institutions are admirable, and they are doing an incalculable service for the cause of Christ throughout the empire.

At Broosa and Smyrna our visits were too short to bring us into contact with the native churches, but long enough to convince us that our foundations in both places have been laid broad and deep. The buildings are well located, well constructed, and well kept, and the brethren in charge, with their families and teachers, are just the kind of missionaries we could wish to see — intelligent, enthusiastic, resolute, knowing well their mission and happy in the discharge of its duties; duties which each one often defines for himself most unsparingly and executes with a delight which I have seldom seen surpassed in the ministry at home.

#### CENTRAL TURKEY.

[The travelers passed *via* Mersin to Tarsus and Adana, finding at the latter place Rev. Mr. Montgomery doing double duty as missionary and distributor of supplies to the starving people on the Cilician plain.]

At Adana the bazaars seemed to be well supplied with all kinds of provisions. The Greek merchants looked out for that. But the trouble was there were thousands of people wholly dependent upon their annual crops for a living, and, as there were no crops this year, they had no means of buying the food which they saw in the markets of the larger towns. These are the people whom Mr. Montgomery has fed.

The crowning feature of our journey thus far has been our visit to Aintab and Marash. Indeed, I doubt if anywhere, in any part of the world, we shall see more gratifying evidence of an abundant harvest attending missionary effort than in these two flourishing inland cities. Each of them now has three native churches in full operation, and such churches! some of them with a regular attendance of a thousand, and Sunday-schools in proportion, and native pastors richly endowed with the graces of the Spirit and with the acquirements of sound learning; men who are qualified to lead the flock into green pastures and beside still waters. The fidelity of our missionaries, who have labored hard in this field, seems to have been equaled by their wisdom. They have not only preached the gospel with rare success, and planted it as good seed in green soil, but they have built it up, as wise master-builders, in the shape of solid and attractive edifices for the Christian education of the youth whom the churches are constantly bringing forward.

Harvard College was no more a necessity to the founders of New England than is the Central Turkey College to this mission. It is the natural, the inevitable, fruit of the vine which our fathers planted. Let no one at home indulge the feeling that we are turning our attention too much to education at the present time in missionary fields. Education has been forced upon us. It has come in answer to the prayers of many who have now fallen asleep. They have left us,

as an inheritance, the duty of caring for the converts and the children of the converts whom they called out of darkness into light.

The young generation in these large native churches must be educated. We have always assumed that ; and, if so, who shall educate them if not we? The Jesuits stand ready with their schools all through the East, and would be only too glad to welcome all our Protestant youth. But are we willing to turn our boys and girls, whom we have trained in these mission Sunday-schools and churches, over into the hands of Frenchmen and Italians? There is but one answer to this question, and that answer, I am happy to say, we have proclaimed with a loud voice throughout the whole extent of the Ottoman dominions. Our preachers bring the Bible ; the Bible brings the church ; the church brings the school ; the school brings the college. And so you can imagine what a thrill of joy I experienced when, after a four days' journey from the seacoast on horseback, we turned a corner in the valley of vineyards and beheld the fair city of Aintab immediately before us and, more conspicuous than anything else, our noble college on the summit of a hill, with the American flag flying from its tower, and on the adjacent hill a group of buildings equally imposing, connected with the medical department, the Hospital and the School for Girls. It seemed as if we had taken possession of the town in the name of the Lord, and this feeling was deepened by the fact that, some two hours out from Aintab, we were met by a large number of friends — missionaries, professors, teachers, pastors, and others (a magnificent cavalcade) — to escort us into the city. No greeting at a railway-station in our country could equal this in picturesque effect and romantic accompaniments. It made us poor, weary travelers feel as if we were of some importance all at once, and, what is better, it made us feel profoundly that there were not a few Christian hearts in that strange city, who cared enough for us to come a long way out on the road to meet us with their cordial salutations.

Our visit, thus happily begun, was one continual ovation. The day after our arrival was Sunday, and a most interesting and busy day it was. Dr. March and I were requested to address the Protestants of the city, assembled in the First Church, as many as two thousand, at the afternoon service. They were all seated on the floor, or rather, upon mats spread upon the floor, as close as possible, shoulder to shoulder — the men and boys on one side of the great sanctuary, and the women and little children, often in their arms, on the other. They sat in profound silence until a hymn was announced, when they joined in the singing with something of that heartiness which characterizes the Annual Meetings of the American Board. I noticed that they were led by a kind of informal choir, consisting of an old bearded man and a group of perhaps thirty boys, who were seated all around the pulpit. But the vast congregation fell in at once and sung with tremendous power.

Our addresses were translated by Professor Bezjian and one of the pastors, and at the close of the service hundreds of people gathered around to express their interest in our visit and to send their salutations to the Christians of America. One old man told me that he had helped stone one of the early missionaries out of the town. He is now the senior deacon of the church. Well we may exclaim, "What hath God wrought !"

The next morning at Dr. Trowbridge's house a deputation of eighteen men called to express their pleasure at our visit, and especially, they said, to assure me, as one of the American trustees of the college, that what has been done for their college is fully appreciated. I only wish that you and the other gentlemen of the board could have seen their beaming faces and heard their Oriental expressions of gratitude.

The Girls' School, under the charge of Miss Pierce, seems all that we could wish. The new building is large and airy, commanding a fine view, and the arrangements for study and play (if Oriental girls ever do play—I have not seen them at it) are as good as need be, and far better than the pupils ever had elsewhere.

Much that I have written about Aintab will apply to Marash. Mr. Marden kindly escorted us thither, and we were met a long way off by a mounted party of some twenty friends, reinforced, as we drew near the town, by some twenty more on foot, to bid us welcome. There, too, the mission has the very best site in the whole city, at the upper end, overlooking the gardens, castle, and minarets. We were very tired on our arrival, and the reception awaiting us in those comfortable Christian homes was truly delightful.

The Theological Seminary, Girls' College, and the residences of the whole missionary staff are all near together, with ample yard spaces between. It is quite an ideal community, and they are all so happy and so bright and so busy that I do not see what more is needed to make that a model mission. Mr. Christie is bubbling over with enthusiasm for his department in the seminary. One evening I addressed the girls at the Home, or College, where they are getting a good, thorough training under Miss Shattuck and her associates, Miss Childs and Miss Blakely.

The services on Sunday were much like those at Aintab, with this difference, that the congregation was too large for any church in Marash, and the people had to sit on mats spread on the ground outside the Second Church, within the enclosure. Over two thousand people were there, filling all the spaces, staircases, fences, trees, and housetops within hearing distance,—a sight worth the whole journey from America to behold,—a truly New Testament scene. The native pastors, the missionaries, Dr. March, and I sat together behind a pulpit in the open air. Over our heads were trellised grapevines and fig-trees, and at our feet sat the multitude in every variety of Oriental dress, all looking stedfastly at us. It was in many respects the most interesting, as it was certainly the most picturesque, assembly I ever addressed.

At the close of the service nearly all of them seemed inclined to remain, and we had a good opportunity to shake hands and to express our feelings of sympathy and love in the name of our common Lord. We were charged to bear with us to our home churches the salutations and hearty thanks of these simple and earnest Christians of Marash.

## HELP FOR THE MADURA MISSION.

THE last mail brought three letters earnestly pleading for six new missionary families to be sent out within the next six months to the Madura Mission. The case is urgent. For the last three years efforts have been made to secure new men for this interesting field, but without success. In the meanwhile two families have been removed, one by death and another by illness; and now comes the report of a third so utterly broken down as to be constrained at once to leave for the United States. Three others are staggering under their burdens, and must soon have a furlough for much-needed and well-earned rest. This will leave three young men and three elder, two of whom, by reason of age and infirmity, cannot long continue in the field.

At least fourteen men are required to man this mission, assigning but one man to a station and two to the care of the College and Theological Seminary at Pasumalai. The mission is in the condition of a large manufactory established at great expense, furnished with machinery of the best patterns, with ample stock of the best quality to be worked up, but crippled for want of men to superintend the different departments of labor.

This mission field embraces about ten thousand square miles and has a population of a little over two millions of souls. It is divided into twelve districts, or stations, with a view of assigning one man to each district. The compactness of the field makes such an arrangement practicable, and is believed to secure the most direct care and the largest influence of the missionary. The work is well begun and is well in hand. Thirty-six churches have been gathered, with a membership of over three thousand and a nominal Christian community of about twelve thousand, and hearers of the gospel are reckoned at over fifty thousand. The native Christians are trained to self-denial and to such vigorous efforts to sustain their own institutions as to enable them to support their own pastors, now twenty in number, and to contribute something for the support of other preachers and evangelists. A complete educational system has been established, with one hundred and fifty common schools and eleven high schools, including the College and Theological Seminary at Pasumalai and a first-class seminary for young women at Madura. The higher castes are reached through a high school for young men in the city of Madura, and by fourteen schools especially intended for girls and young women of high caste — schools known as Hindu Girls' Schools, attended by over six hundred pupils. Nearly 10,000 rupees (\$4,000) were secured last year in payment of fees from these schools, and 7,000 rupees more were raised for various religious purposes. Add to these agencies the twenty-six Bible-women who carry the gospel to the homes of the people, and the great medical work, affording relief every year to thousands of sufferers, and one may have some conception of the great work in progress and the completeness of the appointments of this mission. Christianity is recognized as a power. The lives of those who have accepted it commend it to their countrymen; the youth who go out from the schools command respect and regard for their Christian character and their attainments. The time has come when a great movement toward Christianity on the part of hundreds and thousands of these people

may be expected. Indeed, one of our missionaries when at home a few years since was eager to return lest the great ingathering should take place in her absence and she not have a share in it.

This is the field, of so much promise and hope, that is now suffering and in danger of collapse for want of men to occupy stations already vacant, and others soon to be so, and to aid in the care of a college and seminary already numbering nearly three hundred students. Of the six men now so urgently needed, we have in view but one man. Where are the other five?

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## A MISSIONARY FOR FIFTY-FIVE YEARS.

BY REV. ELIAS RIGGS, D.D.

[A long and useful missionary life closed in November last, in Aintab, Turkey, in the death of Mrs. Dr. Elias Riggs. We are glad to be able to present the accompanying interesting sketch of her life from the pen of her husband.]

MARTHA JANE [DALZEL] RIGGS was born of Scotch-Irish parents at New Vernon, New Jersey, July 3, 1810, a few days after the organization of the American Board of Commissioners for Foreign Missions, whose missionary she was to be.

Her father died before her birth. Her mother was a devoted Christian, and trained up her daughter in the fear of God. Her family attended on the ministry of the Rev. Dr. Finley, pastor of the Presbyterian church of Baskingridge.

The daughter showed an unusual fondness for books and made strenuous efforts to secure a better education than the village school could furnish. In childhood she committed to memory not only the Shorter, but also the whole of the Longer, Catechism of the Westminster Assembly, and retained them in memory through life as highly esteemed outlines of Christian truth.

The family was related to Mrs. Magie, of Elizabethtown, New Jersey, and this circumstance led to the daughter's going to that place to attend a female seminary established there, and to her becoming for some years an inmate of the family of the Rev. David Magie, D.D., for forty years the devoted and beloved pastor of the Second Presbyterian church in that place, and an early and steadfast friend, and for twenty-seven years a Corporate Member, of the American Board.

Trained under such influences, her thoughts were early directed to the foreign missionary work, and she cherished the desire, if providence should open the way, to engage personally in it, and when invited in the early part of 1832 to become my companion and helpmeet as a missionary to Greece, she was prepared to give a cheerful assent and to consecrate her life to this service. Her widowed mother also cheerfully and trustingly parted from her only child, that she might engage in the work of promoting the gospel.

We were married September 18, 1832, and in a little more than a month from that time, in company with the Rev. William M. Thomson and Dr. Asa Dodge and their wives, — destined to the Palestine Mission, — were on our way across the ocean in a little brig of 180 tons.

We reached Athens, Greece, in January, 1833, and remained there a year and

a half as associates with the Rev. Jonas King, D.D. During this time Mrs. Riggs gave herself diligently to the acquisition of a thoroughly grammatical knowledge of the modern Greek language, contrary to the advice and practice of some valued friends connected with another society, who insisted that all the knowledge which a missionary lady would need could be picked up in practice from the mouths of the people. The wisdom of her course became apparent when, in accordance with our instructions, we afterward gave our chief strength to educational work ; not, however, to the neglect of stated preaching in the native language.

Our next station was Argos, in the Peloponnesus, where we resided from 1834 to 1838. The occupation of this station was part of a plan adopted by the Prudential Committee for extending and organizing the Greek Mission, a third station being occupied by Messrs. Houston and Leyburn and their wives at Areopolis, in southern Greece. We were all to give special attention to educational work. To this there was an urgent call from the people themselves, who welcomed us everywhere as educators, and our publications as aids in this work. The new government of liberated Greece had established Lancasterian schools for children of both sexes, and grammar schools for boys ; but for the higher education of girls, almost nothing had been done by the government or people on account of the lack of qualified female teachers. A beginning in training such teachers had been made by the mission of the Church Missionary Society in Syra and by the American Episcopal Mission at Athens, and the first female teachers employed by the government were prepared in these mission schools. To this urgent need our attention was at once given, and a female school opened, which before we left contained more than a hundred pupils. The lack of native assistant teachers, until we could ourselves train them, required both Mrs. Riggs and myself to engage personally at first in teaching, and to this work, notwithstanding the care of her household, she gave herself with untiring devotion and with marked success.

We were joined two years later by the Rev. Nathan Benjamin and wife, whose son, the Hon. Samuel G. W. Benjamin, lately United States Minister to Persia, was born in our house in Argos.

When in 1838, owing to the more urgent call for labor at other stations, we were instructed to remove to Smyrna, I need not say with what mutual regrets we parted from our pupils. Many years later it gave us great pleasure to find some of them occupying stations of marked usefulness in their own country.

At Smyrna six years more were devoted to labors for the Greeks. In 1844, by instructions from the Prudential Committee, represented by a delegation consisting of Drs. Anderson and Hawes, who visited our mission, we were transferred to the Armenian department. Mrs. Riggs and I then gave ourselves to the study of the Armenian language — a language entirely new to us both, and not cognate with any language which we knew ; but the care of a growing family and the multifarious duties resulting from a residence in a seaport town, through which passed in those days all the American missionaries going to or returning from stations in Greece, Turkey, Syria, and Persia, prevented Mrs. Riggs from acquiring such a familiarity with that language as was necessary in order to a free use of it for missionary work.

At the same time the instruction of our own children demanded her time and care. There were no schools near us at that time, where they could be instructed through the use of their own language, which we deemed it essential to cultivate, and as my more public duties demanded the most of my time, the principal part of their instruction devolved upon their mother. Those of them who are still living can witness with what diligence and devotion she discharged this primal duty of a mother in such circumstances. This, however, did not hinder her from engaging in Sabbath-school instruction in the use of either Greek or English.

Her pen also was used, as well as her voice, for the benefit of her Greek sisters. She prepared a series of "Letters to Mothers on the Training and Instruction of their Children," published under the title of "The Mother's Manual," a work which found so much favor in Greece that it was adopted by a society in Athens, and issued as one of their publications.

After our removal to Constantinople in 1853, in connection with the removal of the publication work of our mission to that city, she added a second series of the letters to mothers, and the whole were issued in a Bulgarian translation — first in the periodical, the *Zornitza* (*Dayspring*), and then in a volume. They were translated also into Armenian and Turkish and published by our mission, and a part of them also by a native Armenian editor, who issued them as a series in his paper.

It would not become me to speak of the esteem in which her influence was held by her associates in the missionary work, of her own age or younger, during our long residence at Smyrna and Constantinople. Letters from many of them, received during the past year, and from not a few natives of the country, bear witness to the tender affection entertained for her by them and by many around them.

Thus have we been permitted to walk together as workers in the Lord's vineyard for fifty-five years, three or four times what, when we entered upon it, was considered the average time of missionary service.

Three years ago Mrs. Riggs suffered from a slight attack of paralysis, and, with alternations of partially restored health, has been failing ever since. For the last nine months she had not been able to walk or stand alone. Many mercies have been mingled with our trials, for which I desire to render thanks to the Father of our Lord Jesus Christ, especially that we have been permitted for more than two years to share the home and tender care of our loving and beloved daughter, Mrs. Trowbridge.

The last six months of Mrs. Riggs's life were clouded by disease affecting her brain, and she passed away from earth on the morning of November 15, 1887, after passing the night in a lethargic sleep without a return to consciousness or the possibility of saying a farewell word to any of us. But it does not become us to be overanxious about last words. Her record is in our hearts and on high. The great Healer has now said *to* her: "Thou art loosed from thine infirmity," and I cannot doubt that he has also kindly and graciously said *of* her: "She hath done what she could." Her children are her witnesses. I rejoice to believe that they have not forsaken the law (instruction<sup>1</sup>) of their

<sup>1</sup> It is an interesting fact that the original word for *law* in the Old Testament primarily signifies *instruction*, so that God's *Law* is his *instruction* to men. It is doubtless in this primary sense that the word is used in the injunction (Proverbs 1: 8 and 6: 20): "Forsake not the law of thy mother."

mother, but are all of them heartily engaged in work for Christ and his blessed cause.

“The Lord gave and the Lord hath taken away; BLESSED BE THE NAME OF THE LORD!”

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## THE TURKISH GOVERNMENT AND MISSION SCHOOLS.

BY REV. H. N. BARNUM, D.D., HARPOOT.

THE *Missionary Herald* for November last contained a paragraph, on page 426, with reference to the hindrances which have at times come to the work of American missionaries from the Turkish government. The second sentence in the paragraph, as it was *written*, said: “The opposition has not taken the form of direct and open hostility; but under cover of law, difficulties have arisen which have not been easy to overcome.” The “not” in the sentence was misprinted “now,” and so the meaning was modified. Turkish diplomacy has the reputation of being second to no other in the world in skill, and this consists rather in the shrewd employment of tactics than in “open and direct” action. The paragraph made note of a favorable change which had taken place in the attitude of the Ottoman government through the intervention of the Department of State at Washington, — with the aid, in Constantinople, of our Minister, Mr. Straus, — by compelling the government to respect the rights of American citizens, as defined by treaty and by its own laws.

Recent letters from Constantinople, however, show that the improvement is only in appearance; that the animus of the government is the same, and, being compelled to respect its own laws, it has determined to change the laws so that it may defeat the aims of the missionaries in a legal form. Mr. Straus, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational institutions in the Turkish Empire, in fairness the American Minister ought to be consulted in regard to it, in order that these interests might be properly protected. He was furnished with a copy of the proposed law, and he then learned that it provides: —

“1. That no foreigner shall be allowed to open a school without a special firman from the Sultan himself. [Such a document is not easily obtained.]

“2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

“3. Foreign schools are to refrain entirely from religious instruction.

“4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan’s permission within six months, shall be permanently suppressed.”

Mr. Straus at once saw that this law would put an end to the whole educational system of Americans in the Ottoman Empire, not only those of our own missions, but of the Presbyterian Board; and he has protested against it and has asked the other embassies to join him in opposition to it. From the outset Mr. Straus has discharged his duties with a fidelity and ability probably never excelled by an American Minister to the Porte, and he has now given a new proof of his fidelity.



Until recent years the Turkish government has looked upon the labors of missionaries with indifference. As they confined their attention chiefly to the Christian races, it did not care, apparently, whether they became Protestant or not, or whether their children were instructed or not. Its changed attitude is an evidence of the growth of the work and of the prominent position which our schools have attained. This work has not been undertaken in the interest of a sect or a party, but in the broader interests of a noble philanthropy. The aim is not to pull down, but to build up. The Turkish government itself can secure no greater blessing than a system of education based upon the gospel. The history of Protestant missions in every country and time has been a history not only of the growth of true Christianity, but of the highest type of civilization. The gospel inculcates loyalty to rulers, and Turkey has no subjects more loyal than the Protestants. It is not strange, however, that the government should not look at the matter in this light. It would not be surprising if an element akin to jealousy were to enter into its thought, for, taking the empire as a whole, the American schools and colleges occupy a leading position. Other considerations have doubtless influenced the government to assume this hostile attitude, and it can hardly be expected to adopt so broad and liberal a policy as Japan, with its correspondingly rapid beneficent results. We believe, however, that this new attempt of the government is a violation of long-standing treaties, and that the powers, our own amongst the rest, will not allow these to be lightly set aside. The region covered by the Turkish Empire was the home of the earliest civilizations and of the earliest triumphs of Christianity. The country has reaped no benefit from the dense ignorance which has prevailed so long. The aim of Christian missions is to give it new life and light. The light is spreading in every land the world over. No walls are high enough, no superstitions are deep enough, to shut it out, and it is yet to fill the earth.

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### Letters from the Missions.

#### *Hong Kong Mission.*

YEUNG KONG. — A YEAR'S WORK.

MR. HAGER wrote from Yeung Kong, October 13 : —

“It is a little over a year since Dr. Thomson and I commenced work in this city, and as I look over the year which is past, I can see the good hand of God in all that it has been our lot to bear. After being here for about two months the Chinese destroyed the hospital that we were building, and the people manifested their ill-will in various ways, so that we were often pelted with stones when walking on the streets or going to and from the ferry-boats. It has been

in many respects a year full of the bearing of insults, and yet, notwithstanding the stones and the abuse received, there is to-day a better feeling than immediately after the destruction of the hospital. Day by day the people are becoming better acquainted with us and learn to respect us, and though the slanderous epithets are still heard, we have learned not to listen to them, or, if hearing them, not to notice them, but to bear them for Him who bore so much for us.

“We have just passed through one examination without the least trouble. Students have come to the chapel and have heard the gospel or carried away a

book with them, and we trust that it has not all been in vain; yea, we are even already assured that the seed is finding lodgment in some hearts. None have been baptized thus far, but there are several who are studying the Bible with us every evening, and one of these is a man who I think has a remarkably clear conception of what a Christian ought to be. It is a joy to instruct him further in the truths of the gospel. In telling me his experience a few days since he said that he firmly believed the gospel, but that when he prayed he often felt that God was not present, and he thought that one ought to be conscious of the full presence of God before entering the church. 'Sometimes,' said he, 'I have felt that God was very near me, and I always desire to feel in this way.' As I listened to his simple and honest testimony of how he prayed that God might protect him during a typhoon which raged here a month ago, and how that prayer was answered in a marvelous manner, I could not but feel that God had revealed some things to this poor heathen soul, which many Christians of our home lands had to learn: namely, the confidence that a child of God may have in the Father's care.

"This man heard the gospel for the first time last year, when I was living in a Chinese inn, and some three or four months ago he came again into the chapel and heard me speak. Thinking that a tract upon the religions of China would be an excellent thing to give him, I gave him one, with which he afterward returned, and hearing the gospel more perfectly from our helper, he has been growing into the Christian life ever since. I can see the seed taking root in four others, some of whom I trust will one day be numbered with the Lord's people. I know that this may seem very little fruit of a year's labor, yet there are many who have learned not to worship idols, or, if doing so, are convinced of their error. May the Lord of the harvest scatter the seed until it shall bear fruit unto his glory!"

### Japan Mission.

#### THE SCHOOL FOR NURSES.

DR. GORDON sends a report of the dedication (November 15) of the new buildings for the Christian Hospital and School for Nurses, to be specially under the care of Dr. Berry, Miss Richards, and Mrs. Dr. Buckley:—

"A meeting has just occurred here, which well illustrates the progress that Japan is making. It was the opening of a Christian Hospital and Training School for Nurses, and the dedication of a new building connected with our Doshisha School. All these buildings are within three hundred yards of the old palace in Kyoto.

"Invitations were sent to a large number of officials and influential men in the city and surrounding country, and perhaps three hundred of these were present. Governor Kitagaki occupied a prominent seat on the platform and read an excellent congratulatory address. In it he said that, as it was necessary that a nurse be honest and virtuous as well as skilled in the performance of her duties, he was glad that this school was established by those who emphasize both. Instead of one mayor for the whole city, we have one for each half of the city, and both of these were present and read addresses. So also the president and vice-president of the provincial assembly. The leading physician of the city—a man not a Christian—said, in his address, that in former times, in cases of sickness, the husband cared for the wife, the wife for the sick husband, the parents for the children, and the children for the parents—all in accordance with family love. But beyond the family, as there was no love, they had no nurses or nurses' schools. Now the religion of Christ comes and puts love in the hearts of all men and between all men, and so nurses' schools are a result. That is pretty good testimony, considering its source. The exercises lasted over two hours and were very attentively listened to throughout. Two American travelers who happened along supposed.

from the close attention, that the audience was mainly composed of Christians, whereas less than one third of them were so. But from what I have already written, you can see that the heaven is working even outside of the churches.

"On such occasions as this, the growing tendency to foreign dress is noticeable. A very large proportion had black broadcloth coats on. Recently I attended the dedication of a school building in Osaka, at which were a number of Japanese ladies dressed in foreign style. The governor's wife was there in a fine carriage. How strange to think of all this taking place in a city where, long after we came to Japan, a man died in prison simply for having a part of a Bible in his possession!"

#### A CHURCH DEDICATED.

Dr. Davis wrote from Kyoto, November 26:—

"I spent last Sabbath at Shuchi, in Tamba, thirty-two miles from Kyoto. The Christians there have built a little church 15x30 feet, and it was dedicated last Sabbath morning. About one hundred Christians gathered from all directions among the mountains. They had raised only a little over eighty dollars toward it, and it had cost, with the furnishing, over one hundred and thirty dollars; but before the prayer of dedication, we raised the balance of the money. It is a very plain building,—plainer than most barns at home,—and yet I do not believe any people were ever gladder or happier to get into their new church than these men and women were to come into this and spend the day together. In the afternoon I preached, and we had the communion service; also seven adults and six children were baptized. The old paralytic woman of whom I wrote some months ago [see *Herald* for August last, page 321] was brought in and laid on the floor, supported in the arms of another, and she thoroughly enjoyed the service. In the evening the little building was packed, outside and in, as we preached, three of us, nearly three hours. The Kyoto-fu assembly from the Tamba

District came home late Saturday evening to attend this service, and left at five o'clock Monday morning to come back to his duties here. He is a prominent member of the church and acted as usher all day. I started back before day, and reached here in time for my afternoon classes."

#### A CHURCH ORGANIZED AT KOCHI.

Mr. Atkinson, of Kobe, who has for years traversed the island of Shikoku, preaching the gospel, and has often visited Kochi, the largest city on the southern end of the island, sends the following brief history of what has been done in that city, ending with the organization of a church:—

"I have the pleasure of reporting that another church has been organized in the Kobe station field. The place is Kochi, in Shikoku; the time was November 10; the number of church members is one hundred and ten. The history of the work in that city is as follows:—

"Work was begun in Kochi in March, 1878. Mr. Atkinson, accompanied by Mr. (now pastor) Murakami, visited the city at that time for the purpose of establishing Christian work. This was the very first preaching of the gospel in that city of about fifty thousand inhabitants. The visit lasted eighteen days. Through the kindness of a gentleman now entitled Count Itagaki, frequent preaching services were held in a hall used for political lectures by a company called the Risshisha. During this visit over four hundred Bibles and Christian books were sold. It was my intention to have work done during the following summer, but owing to political troubles and the fact that we had no experienced men to send, the plan had to be given up, much to my regret.

"During the summer of 1881 Mr. Yoshida, a graduate of the Kyoto College, visited and preached in Kochi. Count Itagaki rendered valuable assistance. Mr. Yoshida stayed in Kochi about two months, and then returned to Kobe to resume his duties as teacher in the Kobe Girls' School. The Kochi people desired at that time to have an evan-

gelist sent to them, but we had none to spare; hence there was again a break in the work. After this a Mr. Kono, of Kochi, became a Christian while staying at Akashi, near Kobe, where regular work was going on; a Mr. Sewo, of Kochi, also became a Christian while living in Hyogo. These men, returning to their homes, earnestly desired an evangelist for their city. They wrote a letter to Mr. Sugi-ura, pastor of the Tamon church, urging him to visit Kochi. In February, 1885, Mr. Sugi-ura went to Kochi and stayed about twenty-one days. He rented a house, and conducted services there and in private houses. He also found two or three persons who had become Christians in Osaka and were members of our churches there. After his return to his church, he arranged for a student in the Kyoto School to go to Kochi as an evangelist.

"In June, 1885, Mr. Sugi-ura again visited the city and baptized thirteen persons. In October of the same year Mr. Sugi-ura resigned his pastorate and went to Kochi as evangelist, where he has successfully labored and where he still is. The total number baptized has been 123. Several have died. The present number is 110. This body invited the neighboring churches to aid them in organizing themselves into a church. Five churches responded to the call, and the church was organized on Thursday, November 10. Its name is 'The Tosa Church of Christ,' Tosa being the name of that province. Mr. Sugi-ura will continue as acting pastor. His wife is a graduate of our Kobe Girls' School, and a very efficient helper, playing on the organ and leading the singing. What the singing would have been without her one can imagine, for the Christian Japanese *will* sing, tune or no tune, harmony or no harmony.

"The openings for evangelistic work in the city are many, and in the country too. While the representatives of the five churches were in Kochi, two theatre services were held, and daily preaching was done in various parts of the city. I ought to have said in another paragraph that on

the day of organization a large delegation from a church established by the American Presbyterian Mission attended the services. In the evening of that day the usual monthly union prayer-meeting of the two bodies was held with our people.

"I have not mentioned in this history the several visits I have made to Kochi. Accounts of some of them you have already had. So a mere mention is enough."

#### KUMAMOTO. — WIDE OPENINGS.

Mr. O. H. Gulick reports that, with Mrs. Gulick and Mr. and Mrs. Clark, he arrived at Kumamoto October 17, and that, being unable thus far to find a suitable house, they were all living together in a small tenement until they could build for themselves. Of the openings for work, Mr. Gulick says: —

"Mr. and Mrs. Clark are already at work every day, studying the language, and each has commenced teaching a little in English. Mr. Clark has an hour a day in the school, now numbering ninety or a hundred scholars, which has been started by our leading Christian young men. Mrs. Gulick has also begun a school for women, whereby many will be reached and brought within the circle of Christian influences. Mr. Ebina and Mr. Oku are each of them very diligently at work. I preached last Sabbath evening to an audience of 150 or so, largely young men, many of whom are members of the school mentioned above.

"Late in September Mr. Ebina baptized two persons in Yakushiro and three at Kugami, points lying respectively thirty and thirty-five miles south of Kumamoto, and on the first Sabbath in October he baptized ten men in Kumamoto.

"Besides calls for preaching services in several villages nearer at hand, a loud call is now made that I should visit Minamata, a city sixty miles south from here, and also a pressing call that I should soon visit Fukuoka, eighty miles north. These two journeys I hope to accomplish ere the coldest weather sets in."

## Northern Japan Mission.

KANEGASAKI. — EARNEST YOUNG MEN.

MR. DE FOREST, of Sendai, gives an account of a trip he has just taken to Kanegasaki, eighty miles north of Sendai, from which place the native evangelist had sent him word that eleven or twelve persons were desirous of being baptized:—

“Remembering the cutting winds of last winter when on this same road, I hastened to get the start of the snows and sleet of December, and, after resting a few days from the fatigue of my Niigata trip, I started north with one of the students of our school.

“We came within ten miles of Mizusawa and Kanegasaki, and were pleased to meet the evangelist and two physicians, who had come to welcome us. Others came five or six miles, and others two or three, until it seemed as if there could not be many Christians left in the two towns. Of course there was a meeting appointed for that evening, and, tired with two days' ride, it was quite agreeable to be assured that it was ‘only a prayer-meeting’ and I would have nothing to do. The evangelist also took a side seat, and the meeting was led by one of the young Christians, who evidently was not doing it for the first time. I was then introduced to the new brethren and sisters. ‘How many are there?’ I inquired. ‘There are nineteen here and three in Mizusawa,’ was the unexpected answer. Among them was one whose notoriously immoral life had been a subject even for newspaper comment, and on four occasions his evil habits had driven him to such recklessness that he tried to commit suicide. This man opened his house to us, and entertained us gladly because we were followers of Christ.

“Last January I baptized twelve young men from this village, and three of them left their positions as school-teachers and have entered the theological school at Kyoto. You can judge of their earnestness in that they offered to walk six hundred miles to Kyoto in order to save a little money. Moreover, one left his

bride, and another his wife and baby, to stay four years in the seminary, not expecting to be so fortunate as to return during that long period. Under these circumstances it was a deep pleasure to me to baptize the parents and wives of these young men. These made four aged couples, and I tried to emphasize the sacred relation of husband and wife by applying the right hand to one and the left to the other at the same time, and saying, ‘I baptize you both into the name of Father, Son, and Holy Spirit.’

“The draft here in Japan is a source of constant anxiety to many ambitious young men who hate military service. The lot recently fell to one of these Christians, and he is to enter camp here next month. There are now over three thousand soldiers here, most of them fine-looking fellows. We have often hoped we might be able to reach some of them, but did not see any open door. This young man goes gladly, with the prayers of his church following him. Hereafter we shall see one, and we hope more than one, soldier in our church meetings, for Sundays are rest-days with the army in Japan.

“We held meetings all the while from Friday evening till Monday morning, except a few hours which we spent in digging out butternuts from a sedimentary rock in which they were buried about forty feet below the level of the surrounding land. There are no butternuts like them in Japan now. They are a species of some prehistoric age, and the thousands of years ago in which they grew suggest that our thousands of years are but a day in the sight of the Almighty Creator.

“It may make some of the horses of America blush to hear it, but it is a fact that one man drew me in his *jinnrikisha* over those eighty miles in a day and a half, and was very much pleased to take \$1.50 and pay his own hotel bills out of it. But fast as these runners are, the railroads will soon drive them into the interior or into new occupations, and we shall miss many pleasant companions on our usual routes.”

## Northern Mexico Mission.

## THE INDIANS.

IN view of recent statements in regard to the Indians in Mexico, Mr. Eaton, of Chihuahua, writes:—

“There are in the mountains to the west of us pueblos of Taramare Indians, peaceable, an agricultural and pastoral people in part, in whom we have been interested for three or four years. They often visit our towns for purposes of trade; carry only bows and arrows. The headman in each village can speak Spanish, I am told, and many more know something of the language. Some of them want schools established, and the government proposes to help them. We hope some day to find a suitable person to carry the gospel to them. The number of these people has been estimated as high as forty thousand; but not all of them probably are within the borders of the State of Chihuahua. We know not of any other Indians here, beyond a few stray Apaches occasionally allowed to escape across the border to prey upon peaceable Mexicans.”

## AT COSIHUIRACHI.

Mr. Eaton had a three weeks' campaign at this place, commonly called “Cosi,” where there are a few native Christians, among them a justice of the peace, who received the truth at Chihuahua, and who stands by his faith in his new home. Mr. Eaton exhibited his collection of views with the sciopticon for several evenings, and had among his listeners the mayor of the town and four of the school-teachers. Sixty subscribers were obtained for *El Faro*, the Christian newspaper. Mr. Eaton says:—

“On the last Sunday, after very special effort in advertising and giving verbal invitations, we had an audience of over sixty men and youth, besides a few women, to hear a discourse on the proofs drawn from creation and providence for the existence of God, from Romans 1: 20. Dozens more of hearers, who could not get inside, stood without at the two doors.

“Prayer had continually been ascending from the brethren in Chihuahua, in behalf of

our work, in a most fervent spirit, and I was impressed with the feeling that these large results were graciously given according to their faith. We had a meeting for praise and thanksgiving the day after my return. The two missionary families coming together the evening before to hear what God had wrought.”

## NEW OPENINGS.

Mr. Wright, of Chihuahua, reports a great increase of work on their hands. Doors are opening and calls are coming faster than ever. There is great need of native helpers, but time is necessary to prepare these assistants. Mr. Wright says:—

“Last Sunday we had an invitation to hold services in the house of a man recently interested, who lives in a part of the city entirely unreached so far. This may lead to the organization of another Sabbath afternoon service conducted by the brethren.

“Last Saturday, while passing by our property, one of the priests of this city stopped to speak to some *peons* engaged in repairing the walls of the building, asking them if they did not know that it was prohibited to work for the Protestants! But they finished their work. A few months ago a whole band of workmen left under such an appeal. But they are becoming accustomed to us, and no longer regard us as perfect monsters. Still there are fanatics. I am told that last week, at Santa Isabel, on the Cosihuirachi road, a man was shot simply for reading the Bible, and that the priest who instigated the attack was a near relative of the murdered man. I cannot vouch for these statements, but they seem probable. This man had never had any relations with us, but was a liberal. He was in the coach with me on my return from Guerrero in September, and appeared to be a quiet, well-informed gentleman.”

## A MINING-CAMP.

Mr. Crawford, of Hermosillo, has visited several towns within reach of his station, in some of which he found nothing to cheer him. But of one place visited he says:—

"I sold a little over \$50 worth of books, mostly Bibles; the others, American Tract Society books. I promised to return there in two weeks, and so left the rest of the books there to be selling and also for my return, to take out among the other towns. I preached in the morning to the Spanish in the dining-room of the camp, as it was raining and prevented us from holding an outdoor service so as to accommodate all. There were from 150 to nearly 200 present, all very eager to hear. They like the singing very much.

"In the evening I preached to about twenty Americans and those who understand English; but as there were about one hundred Mexicans came in as soon as I closed the English service, I began singing a Spanish hymn, and taking up the Bible talked to the people till 9.30 o'clock P.M. They were glad to hear the Word of God. One old devout woman over sixty years said she never heard so much good news in all her life before. Some from other towns were there on business and some to hear the new priest (*pádre*)! They went away saying, 'Well, that so; a man can't be a Christian unless he does right.' Some wanted to know if I was going to stay; others said: 'Why, if you will stay we will pay \$1.50 per month. We pay fifty cents per month for the doctor, but would be glad to pay three times that for the gospel and school.' The outlook is more than encouraging. This is a providential opening, and we, or some one, should occupy the field at once. The liberal spirit prevails in the other towns also."

### East Central African Mission.

#### THE SCHOOL AT KAMBINI.

MR. OUSLEY writes from Kambini:—

"We have just closed a second term of three months of school. The month just past recorded an enrolment of forty-four pupils, with an average daily attendance of 41 9-20. There were thirty-seven from the kraals, but four of them were so irregular in their attendance that no work

was given them to earn a garment or wrap.

"It may be of interest to you to know just how we manage in regard to the work which the pupils do to earn their garments. In the first place, we require them to be present *every day*, unless it is impossible. The first bell is rung to warn the children to get ready for school by hurrying down to the bright, swift, and sparkling stream near by for a bath. These people need to be taught that godliness and cleanliness go together. In the second place, all are specially required to be present at the religious exercise of the school. Any one coming in after the opening exercise, and without a valid excuse, is marked absent even though he may remain to study. All are expected to be present at our three Sabbath meetings, which they all generally attend. A few have learned the Ten Commandments, the shorter catechism of 125 questions, and most of the Beatitudes. I think I can truly say that every one has learned something about what it means to be a Christian.

"We have tried to secure the attendance of every one each day; but as we were unable to attain such a high standard, we have furnished work sufficient to earn a garment or a wrap to all who came to school four fifths of the school days. I superintend the work. Each one was first required to work five days of three hours per day, bringing rock and unburnt lime and earth to build walks around the mission-house, and to make mortar to plaster a large upright native house on the station. I assure you it is possible to get a wonderful amount of work out of these small boys in comparison to that done by the average young man hired by the month. This work being over, the pupils are placed under Mrs. Ousley's care to help sew their garment. Mrs. Ousley first cuts out the garments and fits the different parts together, doing herself all of the basting and most of the sewing on the machine. Then she meets the children for an hour a day to teach them to finish making their garments.

“One rarely sees a happier set of faces than we observed at the close of school, when the names of those who had earned their garments were read and the same delivered to them. We feel certain that there is a greater appreciation of the shirts and wraps because of the work done to earn them and the fact that each one had a share in making them.”

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### Zulu Mission.

#### HELPERS NEEDED.

MR. ROOD, of Umvoti, in view of the fact that it seems necessary for himself and wife to visit the home land for rest after forty years of service among the Zulus, makes a strong appeal for reinforcements. He speaks of the age and feebleness of several members of the mission, three of whom have been on the field about thirty-nine years.

“After having spent their best efforts for so long a time in endeavoring to set up the kingdom of Christ among a people who were at first so low in the scale of humanity, and having been permitted, through the blessing of God, to see much accomplished, it is most painful to see the work falter for want of a few young men to take the places of the veterans who have labored so long, and who are dropping at their posts.

“We have, as a mission, been calling long and loud for help, and have repeatedly set before you the critical condition we should be in if not speedily reinforced. We cannot understand why we have called so long in vain. We have rejoiced to hear of the great revival of interest in foreign missions among the students in the theological seminaries, and that large numbers have consecrated themselves to the work. Are none of these for the Zulus?

“A great work has been done among the Zulus. Foundations have been laid, materials have been prepared, the work in many respects is taking shape; what we need are a few young men, with hearts full of the love of Christ, and with burning zeal in his cause, to energize the instru-

mentalities prepared and to breathe a new spirit into our mission work. Our native churches especially need the influence of such men.”

#### HOPEFUL SIGNS.

Mr. Pixley, of Inanda, reports a visit to the Table Mountain station, where he found a large and attentive audience on the Sabbath. The “beer question” had divided the church somewhat, yet a “Blue Ribbon Society” had been formed, with over twenty members. There are ten Christian families living at the station. At the annual meeting of the Umzumbi station, there was a large and enthusiastic audience, almost all the men present being out and out temperance men. Mrs. Holbrook, of Mapumulo, reports that

“The work in our station is more encouraging than at many times in the past. In the last twelve months or thereabouts eighteen have entered our church, only two or three of them being by letter, and at present there are six or eight in Mr. Holbrook’s inquiry class who we hope may join the church before long.”

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### West Central African Mission.

#### PROMISING YOUNG PEOPLE.

THE mail from Bihé and Bailundu brings encouraging reports as to the health of the missionaries, save that Mr. and Mrs. Stover, though better than they have been, are not in full vigor. Of the young Christians in the church at Bailundu Mr. Stover says:—

“All are holding steadily on their course. The king’s fears have become aroused and he has compelled Nganda to leave us and go to his mother’s village, and we greatly fear his faith will not endure the test; he is very easily influenced by others and lacks firmness. But all the others who have been baptized, and some who have not, are doing finely, growing daily in grace and knowledge. But they are babes, to be fed with milk and nurtured with tenderest care, so tender, indeed, that only the Spirit can properly lead and teach them.”



From Bihé word comes that the young people connected with the households of Messrs. Sanders and Fay are feeling the force of Christian truth. They are young and have only recently come under instruction, but they seem unusually bright and teachable. Mr. Sanders reports that, on October 2,

“An opportunity was given all such of the lads as desired to take part in the meeting to do so. Six lads who had never taken part did so, four who are with the Fays and two who are with us. Of these, Kangende is but seven or eight years old. Another, Cisingi, cannot be more than ten or eleven. Charlie's age is about eleven. Kasoma, Lumbo, and Elundula are from thirteen to fifteen. Of the sincerity of all but the last we have no question. The last has been with the Fays but a short time, though he has been here off and on, doing such jobs as he could get, ever since we came last year. He is a sort of irrepressible, pig-headed fellow, who will make a fine aggressive Christian if he is thoroughly converted. The first five, and perhaps all, have a good understanding of the fundamental doctrines. The catechism prepared by Mr. Stover, and which my wife requires them to learn in school, is very useful to this end. It gives them in concise, definite statement what they hear in more extended form as portions of the Scriptures are explained at evening prayers and on Sundays.”

#### EXPLORATIONS.

Mr. Currie, of Bailundu, and Mr. Sanders, of Bihé, have made a trip for the purpose of ascertaining the character and population of the region north and northeast of their stations, hoping to find a favorable site for a new station. We give at length Mr. Currie's report of this trip. He first went to Bihé, where, with the brethren, he visited the new king, of whom he says:—

“He is a man past middle life, of tall, spare frame, long features, heavy sunken eyes, and quiet and rather thoughtful bearing. He received us kindly, said the

white men were of the same bone as himself, and visiting him was like visiting our own flesh. In many respects he is an improvement on the last king, and our brethren appear to be in favor both with him and his headmen.

“Brother Sanders accompanied me to Kapoko's country. We traveled north and slightly east for two days, crossed the Kwito river, and arrived at the ombala of the above-mentioned country. On the road thither we passed an increasingly large number of villages.

“Kapoko's is a section of Bihé, roughly estimated as lying between the Kwito on the south, the Kukema and Kwanza on the east, the Ekungi on the west and, possibly, also the north. In this district fully half the population of Bihé is to be found, and to it there is a steady tide of emigration; quite a number of villages have recently been built, and new huts are in process of erection all over the country.

“The chief, Kapoko, is descended from the royal family of Bihé by one of its earliest female members. In early life he was driven from the ombala, and has since gathered round him a large following, much after the character of David's army. He is now the first man in the kingdom; the only one entitled to go through the royal gate to the sound of beating drums and blowing trumpets; the first man consulted in the choice of a new king. No doubt he has been a man of considerable ability, or he never would have attained the position of power and influence he holds to-day; but as now seen, the only trace of greatness he presents is a good-shaped head.

“At Olimbindu, a short day's march from the ombala, we found a site commanding a splendid view of a large stretch of country, central to the whole population, within easy reach of twenty villages, and lying between and close by two of the main roads to the far interior. In this place there is every convenience for a good station, if only the locality proves to be healthy.

“From Olimbindu we went west and slightly north, and in one day crossed the

Ekungi and arrived at the ombala of Cisen-di. The *osoma* is a man in middle life, of large, well-built frame, a great talker, and fond of indulging in a loud, forced laugh. He received us kindly, gave us quarters in his private enclosure, and urged us to remain over the next day, as there was going to be a hunt and he wished us to take part in it. But we had other business on hand. This country bears the marks of long settlement; much of the best timber has been cut, the villages are old, the huts begrimed with smoke, and many of the fields, having been worked barren, are now deserted."

SLAVE SHACKLES. — THE KWANZA.

"We next moved east and slightly north for three days, to the Kwanza River. Large sections of the country passed were decidedly barren, and the whole was thinly populated. As we drew near the river, wooden shackles were seen by the hundred, lying along the road or hanging on the boughs of trees. These had been worn by night and carried during the day by the wretched slaves from the far interior, who, being judged by their masters safe when they had crossed the river, were permitted to thrust the ugly things aside.

"We remained over Sunday on the banks of the Kwanza, at the lower ford. On both sides of the river there are quite a number of small Ganguellite villages. The people are fine-looking, bright, and intelligent. With two pieces of cloth or skin four inches wide, they cover themselves remarkably well. Their headdress far outshines in artistic design anything seen among the Ovimbundu. Their pottery and iron work would do credit to people with much greater advantages. In boats dug out of the trunk of the wild fig-tree they carry the commerce to and fro upon the river.

"We followed along the banks of the Kwanza southward, past the Ekola ford, to where the Kukema empties its waters into the former river. At this point both are considerable streams; and were it not for the rapids in the former, it would be of great value as a commercial highway.

"Going along the banks of the Kukema for a distance in a more westerly direction, we at length branched off and, after taking a somewhat circuitous course, returned to the ombala of Kapoko. The old chief was glad to see us again, and evidently anxious to have us come and build in his country. Here we parted: Mr. Sanders to return home, and I to continue my journey along to Ondulu.

"I went rather southwest from Kapoko's village. Before leaving his country I passed forty-nine villages, forty of which had previously been unseen by us; of course some of them were decidedly small, and on the other hand some were quite large.

"Soon after entering the Ondulu country I picked up a large piece of iron, of native smelting. The ore seems to be plentiful in the country, and of good quality. The ombala is situated on the banks of the Kutatu. The *osoma* is a man past his prime, of fine build, good features, dignified bearing, and tidy dress; not very great, nor apparently very anxious to make people think him greater than he actually is. He was very kind; urged me to spend a day at his village so that he might have a bridge built across the Kutatu for me to pass on; but finding that I was bent on hurrying home, he came to see me over the river and aid me in whatever way he could.

"I continued my journey southwest, and in two days arrived at the ombala of Omungu, a small country dependent on Bailundu. The ombala is situated well up the mountain among the rocks. The *osoma* is a fine-looking man with skin as black as jet. I spent a day at his village caring for my sick horse, and received most kindly treatment. The time there was profitably spent in making known a little of the gospel to attentive hearers.

"From Omungu I went on to Ebandu, — one of the largest groups of villages in Bailundu, — thence to Cikuma, another large group of villages, and arrived at our station at Chilume October 3, having traveled about three hundred and fifty miles."

## Mission to Spain.

## OPPOSITION DISARMED.

MR. GULICK writes from San Sebastian, November 23:—

“In the annual report attention was called to the fact that the natural feeling against the boarding school in San Sebastian, on the part of the Roman Catholic community around us, was manifestly changing for the better, and that our presence here is not now the trial to them that it was at first. The following incident illustrates this.

“The girls of the boarding school, being out upon their customary afternoon walk, had occasion to pass a convent school in one of the suburbs, the gate of which opens upon the road. The children of the Catholic school coming out at that moment commenced to throw mud and stones at our girls, who made their escape as rapidly as possible down the hill and out of reach of the missiles. Some gentlemen of the city saw them, stained and bespattered, and expressed their sorrow and shame that they should have suffered such treatment. The next day the following item appeared in the Roman Catholic daily paper. It would not have attracted so much attention had it appeared in the Republican paper:—

“‘*An Outrage.*—In the Avenida de la Libertad is the North American School, and, as is natural, the teachers and scholars take their walks in the direction most agreeable to themselves, as do the teachers and scholars of other like institutions. Yesterday afternoon some of the young ladies and girls connected with that school, while walking on the Hernani road, met some girls coming out of the convent school of Saint Bartholomew, who, in company with a rabble of small boys, ran after them, insulting them and throwing mud upon them, and pelting them with stones and with whatever else came to hand. Chasing after them with loud shouts, they forced them to retreat to the town, a sight to see, with their soiled dresses, and all in a fright. Fortunately such censurable acts are not of frequent occurrence in our cultured city, and it is to be hoped that those

whose duty it is will take the necessary measures to prevent the repetition of such a scene. Inquiry should also be made whether there was that in the occurrence that does not call for the punishment of the offenders.’

“The Catholic paper as well as the Republican daily made several subsequent allusions to the matter, mentioning that the parents of the children had been specially warned that a repetition of such an offence would be severely punished.

“We know, of course, that all this does not mean that our Roman Catholic neighbors are ready to adopt our doctrines, nor purposely to advertise our work, but it does mean that the name ‘Protestant’ that we bear is not the reproach that it was not long ago in this little city. It means that among many of the patrons of this Catholic sheet there is no burning wish that we should be hounded out of the place. It is a public acknowledgment of our respectability and of our right to receive the courteous treatment that is accorded to the other members of the community; and the special significance of the fact is that this unreserved expression of opinion comes from the leading Catholic daily of the place.”

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 Western Turkey Mission.

## CONSTANTINOPLE. — SIGNS OF PROGRESS.

DR. E. E. BLISS, some three weeks after reaching Constantinople, wrote as follows of the situation, as it appeared to him, on his return to his old station:—

“We find it very pleasant to be again in the old environment of missionary life, with its almost daily events encouraging hope or stimulating prayer in reference to the Lord’s work. The things we have seen and heard during these three weeks show that there has been progress during our brief absence in America. Preachers have been found and set to work in places about us that were destitute a year ago. Young Men’s Christian Associations and Societies of Christian Endeavor are working to better purpose. Efforts to secure

more complete coöperation among the churches and church members are bearing good fruit. Two weeks ago yesterday there was a union celebration of the Lord's Supper in the Dutch chapel in Pera, bringing together communicants from the three congregations at Pera, the Bible House, and Scutari. The place of meeting was crowded. Three persons made profession of faith, and all hearts seemed full of joy. It was the first united meeting, I think, on the new basis of regarding all the churches here as branches of the one church of Constantinople. All have come into the arrangement except, at present, the church in Vlanga.

"The zeal and activity in Christian labor manifested at Gedik Pasha, in connection with the Sunday-school work there, are having their legitimate influence in that part of the city. A Greek newspaper is calling the attention of its readers to what is being done there, not to denounce it, but to exhort the ecclesiastics to imitate it. We hear that at least one Sunday-school has been established in consequence. Bishops are exhorting their clergy to preach, and are themselves setting the example of a better kind of discourse. The anathema style and the appeal to superstition are being laid aside. Signs of good cheer appear along the whole line. Seed cast into the ground springs and grows up while we 'sleep and rise night and day.' We know not how, but we know the fact. Little incidents are constantly occurring to attest it, though they seem hardly of individual importance enough to report. Still, they fill our hearts with continual hope and joy.

"I find the number of pupils in the Home somewhat less than last year, but in every other respect all is encouraging. The Sunday and the weekday schools, and the evening classes under the charge of the ladies in Gedik Pasha, fill to overflowing their limited accommodations. The pupils are of a higher class than formerly, and give much encouragement to the teachers, who find also numerous doors open for Christian effort in families

living about them. I have to-day attended a meeting of the preachers connected with our work, held every Monday at the Bible House for a review of the Sunday services of the previous day. Ten preachers — seven natives and three missionaries — were present, who gave us the themes and method of treatment of their sermons, the numbers present in their audiences (in each case, I think, an increase upon the past), and whatever was of interest in their work. It was an encouraging meeting. Those present seemed a band of laborers 'who need not to be ashamed.'

#### OUT-STATIONS OF SMYRNA.

Mr. Bartlett, of Smyrna, gives the following account of Bourdour, a city of 20,000 inhabitants, chiefly Moslems, but having some 350 Greek and 150 Armenian families. It lies a little south of west and about 260 miles from Smyrna: —

"A few years ago Mr. Bowen opened a work at Bourdour which gave much encouragement, but after seven or eight months, on account of the retrenchment at that time, the preacher left, and the few friends of the truth remained as sheep without a shepherd. Two years ago I sent the same preacher there again, and he has labored with much devotion and with encouraging success. His daughter also opened a girls' school, which has been sustained, with more or less interruption from the opposition of the priesthood.

"Reaching Bourdour October 29, we spent ten days, preaching nearly every evening to congregations of from twenty-five to forty-six interested listeners. The stable congregation, who openly declare themselves Protestants, consists of seventeen, mostly young men who live by their daily earnings. One, however, a farmer, is a little better off, and during our visit, he, to the surprise of all, presented to the brethren a field which he had purchased for £16 Turkish money. This was for a cemetery. The brethren, though very poor, are united and earnest. They pay toward the preacher's salary one-half pound in Turkish money per month this

year, and will, I hope, make advance year by year; but the drought all through this part of Asia Minor has very greatly increased the expense of living, and there is much suffering in consequence. The preacher has gained the confidence of the entire community, both Greek and Armenian, and we were visited by many of the most influential men of both nationalities. This gave us an opportunity of returning their calls and of sowing the good seed in their homes. The common language being Turkish, the congregation is mixed, and there is little race feeling. I have rarely been received with so much respect and honor by non-Protestants, and all were glad to hear from the Word of God. But here, as at every other place in this field, one of the first questions is: 'Shall you *continue* the work?' for unless some *foundation* is laid, which will assure the people that, after identifying themselves with the lovers of the truth, they will not be left as sheep without a shepherd, many will shrink from taking any step in advance."

Mr. Bartlett dwells upon the need of a place of worship for the accommodation of these people and to give the impression of permanence in the work. But the people are very poor and can give little toward such an undertaking.

#### AFION KARA HISSAR.

This is another out-station of Smyrna, about seventy-five miles north of Bourdour, from which place Mr. Bartlett wrote, November 19:—

"Afion Kara Hissar is one of the most important centres of trade in Western Asia Minor. The population of the city, which is very compactly built, is made up of some four thousand families of Turks, 1,000 families of Armenians, and no Greeks. Here also the language of the city and of the whole region is Turkish. Some eight or ten years ago there was an encouraging work in progress here, with an excellent preacher whom every one respected; but he died, and another man was called to labor here, who proved utterly unworthy of the title of minister of

Christ. For several years this place was without a preacher, only a teacher (of a private school) holding meetings with a few friends. Last June a man came from Marash, who has labored faithfully and with a fair degree of success. To live down the prejudice awakened against Protestant preachers in general, in the minds of many, requires time. Yet our present visit will do much in that direction. We have preached every evening this week to audiences of from forty to eighty persons, who have listened with eager attention, and we have received many assurances of their confidence and many expressions of gratitude from non-Protestant friends, and the number of hearers has steadily increased. There are only five or six avowed Protestants, but we are assured that the number who sympathize with us is large. The work now only needs to be pressed *without interruptions*. Here, too, we need a permanent place of worship."

#### Central Turkey Mission.

##### THE REBUILDING AT ZEITOON.

ON the receipt of an appropriation for aiding the people of Zeitoon in the rebuilding of their church and school premises, Mr. Marden went to that city, and on November 7, he wrote:—

"Our plan is to build a church, with first floor for schools and second floor for audience-room.

"The government gives us permission to build for schools, but for a *church* there remains the tedious process of securing a firman from Constantinople. We propose to build the first story, and leave it in a single room which we can use for a boys' school. We can also worship in it, at least for the present, and perhaps permanently, building at our leisure a boys' school in one corner of the yard.

"Some £200 Turkish have been sent us from different sources in aid of the fire sufferers. We have purchased bread for the hungry at the time of the fire, built twenty

tenements for the poor outside the city, bought a dozen house-lots near by, on which new houses are now going up, and we are now furnishing boards and timbers for the roofs of nearly two hundred houses in different parts of the city. The mud walls are easily repaired, but the roof is an expense which multitudes cannot meet.

"An agent of the Armenian Patriarch at Constantinople has brought to Zeitoon more than a thousand pounds, which he is now distributing in sums of from one to four liras. The Turkish government, notwithstanding all the trouble it has experienced from the Zeitoon people, is now doing nobly for them. In addition to providing every facility for rebuilding the town, it has distributed in cash the sum of two dollars to every man, woman, and child among the fire sufferers, and has given also to some extent both flour and timber. With the help from these various sources, the poor people have with one accord risen to rebuild their ruined homes. The many acres of ash-heaps and blackened walls swarm with workmen like a hive of bees. They are straining every nerve to complete their houses before the winter rains.

"On Saturday, when dark clouds gathered on the mountains, the men sprang to their work like haymakers before a shower, and even when the rain fell they kept right on as usual. Sunday was bright and clear, yet as we went up through the city to our place of prayer, every shovel and hammer was silent. The solemn stillness of the Sabbath in these peculiar circumstances was very impressive.

"We held our Protestant services in the rooms of the parsonage. A few evenings ago a delegation of Armenians came to me with a petition signed by forty heads of families begging to be enrolled as Protestants. This is the first instalment of the large number of Armenians who have become leavened with the truth, and for a long time have seemed just ready to cross the line that separates the Old Church from ours. It is of little moment that dissatisfaction with the relief measures of the Armenians was probably the immediate

cause of this movement. The men themselves maintain that they have long waited for a convenient opportunity to come over in a body, and now they say that day has come. They ask no favors and seem to expect none. They know well that a large proportion of the relief funds from Protestant sources was given to Armenians because of the greater number of their poor. They express their conviction that the truth is with Protestantism, and not with the Old Church. Yesterday nearly a hundred men of this class came to our preaching service, and declared that they have permanently cast in their lot with us, and that hundreds more stand ready to join them.

"The names of families on the petition have increased to sixty-five, representing at least three hundred individuals. They have made up this list wholly themselves and are adding names every day.

"We rejoice with trembling while we extend a cordial welcome to these new men, and carefully explain to them the essential principles of evangelical faith. I trust that God's hand is in this movement, and that it is the firstfruits of an abundant harvest. Surely the fields are all white."

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### Madura Mission.

MADURA CITY. — EVANGELISTIC WORK.

MR. JONES, under date of October 19, sends the following cheering report: —

"Our two churches in the city are in a thriving condition. The new acting pastor of the East Church starts off in his new charge with commendable zeal and evinces ability, judgment, and piety. Under his guidance the church is rising from its apathy. Upon the Sabbath before he came, the first of September, I had the precious privilege of receiving into this church fourteen young women, the daughters of our Christians and, all save one, members of the Normal School under Miss Swift. These are a part of the healthy fruit of the spiritual work which has been carried on in that school.

“Our street preaching services in this city are being continued with success and blessing to us all. I am also glad to say that during the last few months we have had a Young Men’s Christian Association started, and that it is now in a flourishing state. It is entering successfully upon several classes of work, and will, I trust, be blessed in and by all. Through our committee, it conducts independently a Sunday-school for Hindu children. Another committee preaches and distributes tracts in the streets. Monthly concerts and lectures also are to be given by it, beginning this month. A lookout committee does good work in visiting, etc. I only wish we had a good hall in a central part of the town for this work, and I hope we may secure it ere long.”

#### PASUMALAI. — THEOLOGICAL HALL.

Mr. Washburn writes from Pasumalai, November 19:—

“You will be glad to know that our new Theological Hall was opened for use at the meeting of the missionaries with the native pastors and agents in September last. The occasion was a very pleasant one, bringing together, with other auditors, between two hundred and three hundred old students who passed out of the institution years ago, and who now returned to rejoice in the advancement

and prosperity of their Alma Mater in these later years.

“Mr. Barnes, whom Yale University has lately honored with the degree of Master of Arts, has been connected with the institution, as pupil and teacher, all the forty-four years since its foundation. With him was present a classmate who has won an honorable place at the Madura bar, and who does not forget his debt to his old school. They, with several others of subsequent early classes, brought the past very vividly to remembrance in their addresses, while pastors and missionaries, looking at present duty and the claims of the future, made some rousing addresses to those who have yet years of study and work before them. At the close of the exercises about two hundred old students sat down in the college dining-room to a plentiful breakfast.

“The new Theological Hall is much the most spacious and the handsomest educational building in the mission. The area of flooring, including the always necessary verandas, is about seven thousand square feet. The veranda pillars and facings are cut granite, and the whole structure is very substantial. The building contains rooms for classes of a three years’ theological course, library, etc., and an ample dormitory in the second story. Of course it cost far more than your appropriation.”

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## Notes from the Wide Field.

### AFRICA.

UNIVERSITIES’ MISSION.— This mission in Central Africa is the outgrowth of a proposal made by David Livingstone, in 1859, to the English Universities to engage in missionary labor in Africa, with special reference to the suppression of the “open sore of the world.” Its first bishop, C. F. Mackenzie, was consecrated in 1861, and the present force of European laborers numbers sixty-two. It has now three separate branches of mission work: (1) On the island of Zanzibar, where there is, in the heart of the city, a Christian colony and church on the site of the old slave-market, and in the outskirts of the town, at Kiungani and Mbweni, with a boys’ school and a girls’ school. The pupils in these schools are made up largely of slaves rescued from Arab *dhow*s by British cruisers. (2) On Lake Nyassa, where there is maintained a steamer, the *Charles Fanson*. This is very near to the slave-yielding region. (3) In the Usambara

and Rovuma districts. About one half of the mission force are artisans pursuing their several crafts. Each member of the mission, male and female, clerical or lay, is offered one hundred dollars a year for clothes and private expenses; for the rest of their support they have a common table and a common store.

A NEW TRANSCONTINENTAL EXPEDITION.—Mr. Montagu Kerr, a cousin of the Marquis of Lothian, who has already done some good work in exploring Southern Africa, has now undertaken a journey across the continent. Starting from Zanzibar, he is to go by Masailand to the northern end of Victoria Nyanza, the same route which Bishop Hannington took; thence to Wadelai, where he hopes to confer with Emin Pasha. Unless advised to the contrary, he will proceed west from Wadelai to Lake Tchad, and strike the head-waters of the Niger and descend that river. Mr. Kerr is a man of energy and wisdom, and will doubtless make good use of his opportunities. It will be interesting to get his reports as to the condition of those interior regions, where Mohammedanism has full sway, and where, according to Canon Taylor and others, there is a greatly improved state of society.

LIVINGSTONIA.—The Free Scotch Church Mission on Lake Nyassa has a difficult task in the endeavoring to bring that wild Zulu tribe, the Angoni, under the power of the gospel. Impressions have been produced upon these warlike people, but just now the larger portion of the tribe seem to have carried the day against the chieftain, Mombera, who clings to the mission. The matter is not yet settled, and the missionaries call for earnest prayer that they may not be driven from their work among the Angoni.

UMZILA'S COUNTRY.—Two British gentlemen, Messrs. Browne and O'Donnell, have recently visited the kraal of Umganu, the son and successor of Umzila. They entered by way of Sofala, finding the region low and marshy until they approached the mountains where the royal kraal is situated. The travelers did not suffer from sickness, and neither did the *tsetse* trouble their horses. The king cordially received them at his kraal and gave them an ox each day, but he was not personally visible, the negotiations having been conducted by the principal *induna*. These explorers were in search of gold, and found traces of it throughout all their journey.

COMMERCE WITH AFRICA.—From *L'Afrique* for December we glean the following items in reference to commercial movements which will tend rapidly to the opening of the continent. On the east coast a new enterprise has been commenced by the Hamburg House in connection with the ivory trade. Heretofore this trade has been in the hands of Hindu merchants, who received their ivory from the interior by way of Tabora and Bagamoyo, forwarding the ivory from Zanzibar to Bombay, London, Hamburg, and America. Hereafter the trade will be more direct. At Mossamedes and Benguella a new enterprise in the tanning of leather is to be inaugurated, the materials being at hand adapted for an enterprise of this kind. A railroad is proposed between Cazengo, the great coffee region, and Dondo, which is the head of navigation on the Kwanza. A society has been formed at Liverpool to develop the production of indigo on the west coast of Africa. It is said that a superior quality of the plant which produces indigo is found on the west coast, and that the product of this plant, which grows without cultivation, is even better than that which is grown in India with great care.

THE GABOON.—A committee of the Evangelical Society of Paris has decided to send missionaries to the more important stations of the Gaboon which have been under the care of the American Presbyterian Board. This is done because the French authorities who have taken possession of the Gaboon demand that the schools shall be conducted with the use of the French language.



## JAPAN.

CIRCULATION OF THE BIBLE.—Rev. Mr. Fyson, in an address before the British and Foreign Bible Society, refers to the willing reception of the Scriptures by the people of Japan, and says that they are ready to pay for the copies which are brought them. He gives the following incident: “I once found the Scriptures being sold where I never should have expected it. I came across a little bookstall near one of the Buddhist temples in the heart of the country. This stall was standing on the temple grounds, and I noticed Scriptures and other Christian books on the stall. I was surprised, and said to the stall-keeper, ‘Do the priests allow you to sell these books?’ The man replied, ‘They buy them themselves; they are some of my best customers.’ I went into the temple and talked with the priest. He was quite willing to hear what I had to say, and to buy some books of me.”

## SOUTHERN SEAS.

LOYALTY ISLANDS. — A telegram from Australia, dated December 17, states that the Rev. Mr. Jones, of the London Missionary Society, had arrived at Sydney, having been expelled from the Loyalty Islands by a small French force that had come from New Caledonia for the purpose of driving him away. The conduct of the French in the Pacific Islands is clearly dictated by the leaders of the Roman Catholic Church.

AUSTRAL ISLANDS. — Rev. Mr. Richards, of the London Society’s mission at Raiatea, Society Islands, gives in the *Chronicle* an interesting account of a visit among the Austral Islands, Rurutu, Tupuai, and Rimatara, which he made in company with Rev. Mr. Pearce, of New Guinea, in the *John Williams*. The object of the tour was not merely to visit the native churches, but to secure recruits for the mission on New Guinea. At Rurutu the population is increasing, now amounting to about seven hundred and fifty, and their stone church, with walls two and one-half feet thick, will seat five hundred. The church members number 311, somewhat less than one half the population. Everything indicates thrift and careful cultivation, and the people are honest and industrious. The chief trader said, “I could leave most of them alone in my store without any fear of being robbed.” When their church was being built, the Rurutans heard that a large log of foreign wood had been washed ashore on an island 220 miles distant. They at once put to sea, found and purchased the log, and brought it to Rurutu to make seats for their new church. The church gladly gave up one of their members and his wife to go as missionaries to New Guinea. On Tupuai the French are in authority and everything is depressed. Mormons are there also, and the majority of the people follow that faith. At Raivava the French Resident positively forbade the sale of Bibles and hymnbooks, though the people were eager to purchase them. Rimatara, also one of the Austral Islands, is independent, “no European power having yet been kind enough to *protect* it from phantom foes.” The population is only three hundred, of whom 125 are church members. The spiritual life is vigorous, as is seen by the fact that as soon as volunteers for New Guinea were called for, three young natives offered themselves at once, saying, “This is our wish; we will go to Papua.” This church sent as a contribution to the London Society the noble sum of one hundred and seventy dollars.

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 Miscellany.

## BIBLIOGRAPHY.

THE Moravian Almanack and Year Book for 1888, an 18mo of one hundred

pages, gives statistics of the Unity’s foreign missions as follows: 107 mission stations with 111 filials (out-stations), served by 335 missionaries (of whom 48 were

native) and 1,598 native assistants; 29,283 communicants; 53,769 baptized adults, candidates for baptism, etc., total, 83,052; 208 day-schools, with 17,407 scholars; 98 Sunday-schools, with 13,492 scholars. Income (1886), £19,069-7s. Sums raised at the various stations (by contribution, trade, etc.), about £25,000. Number of brethren and sisters in the foreign service from the first (1732), about 2,300.

*The Modern Languages of Oceania.* By Robert N. Cust, LL.D., Hon. Sec., etc.

Dr. Cust, who had done such excellent service in classifying and describing the languages of India and Africa, has performed similar service, though on a diminished scale, regarding languages in the island world of the Pacific. This pamphlet, from the "Journal of the Royal Asiatic Society of Great Britain and Ireland," is accompanied by a language-map and a bibliography. Four convenient geographical divisions are adopted, — Polynesia, Melanesia, Micronesia, Australia, — in which are found three well-defined separate races, the brown race,

the black, curly-haired race, and the black, straight-haired race. A provisional list, not an exhaustive enumeration, gives the number of languages in the four above-named groups of islands respectively 30, 118, 14, 34; making a total of 196. Protestant missionaries have made translations of the Scriptures into eight of the languages of the Polynesian family, into nineteen of the Melanesian, and into five of the Micronesian. The five translations last named were executed by missionaries of the American Board. For the natives of Australia a portion of the Bible has been rendered into their vernacular; but a second edition has not been called for, and, like Eliot's Indian Bible, it is likely, in process of time, to represent only a dead language. Indeed, what with the introduction of intoxicating liquors and contagious diseases from civilized lands, the extinction of races, as well as languages, is threatened in other islands besides the Ladrões, Tasmania, and Chat-ham Island, where that has already taken place.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the colleges and seminaries of our own and mission lands, that their instructors may be filled with the wisdom that cometh from above, and that the young men and young women connected with these institutions may be consecrated to the service of Christ, so that from their number may come a great company to labor among the unevangelized.

### ARRIVALS AT STATIONS.

- November 30. At Sivas, Turkey, Rev. William F. English and wife.
- October 22. At Tai-ku, Shansé, China, Dr. D. E. Osborne and wife.
- November —. At Tung-cho, China, James H. Ingram, M.D., and wife.
- November 15. At Pao-ting-fu, Rev. Alexander B. Winchester and wife, and Miss Luella Miner.
- November 23. At Battalagundu, Madura District, India, Rev. John S. Chandler and wife.
- October 8. At Tung-cho, China, Rev. Chauncey Goodrich and wife.

### DEPARTURES.

- November 26. From New York, Rev. Lorin S. Gates and wife, returning to the Marathi Mission.
- November 29. From San Francisco, Miss Martha J. Barrows, returning to, and Miss Annie L. Howe to join, the Japan Mission.
- December 17. From New York, Miss Catherine Barbour, to join the mission in Spain.

### DEATHS.

- September 24. At Spring City, Tenn., Rev. David M. Wilson, a missionary of the American Board in Syria from 1848 until 1861.
- October 17. At Talmadge, Ohio, Rev. Horace Foot, from 1848 to 1854 a missionary of the American Board in Syria.
- At Aintab, Central Turkey, Mrs. Martha J., wife of Rev. Elias Riggs, D.D., of the European Turkey Mission. (See page 59.)
- November 17. At Umsunduzi, South Africa, Mrs. Susan W., wife of Rev. Josiah Tyler.

- December 26. At Providence, R. I., Rev. James P. Root, father of Miss Dency T. M. Root and Miss Mary M. Root, who last year joined the Madura Mission of the American Board.
- January 2. At Santa Barbara, Cal., the wife of Rev. Dr. Jeremiah Porter, and mother of Rev. Henry D. Porter, M.D., and Miss Mary H. Porter, of the North China Mission.
- January 10. At Washington, D. C., Hon. Peter Parker, M.D., formerly missionary of the A. B. C. F. M. in China.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress at Constantinople. (Page 73.)
2. Out-stations of Smyrna. (Page 74.)
3. The rebuilding of Zeitoon. (Page 75.)
4. Earnest young men in Northern Japan. (Page 67.)
5. School for nurses in Japan. (Pages 64.)
6. A church dedicated and a church organized. (Page 65.)
7. New openings in Mexico. (Page 68.)
8. Recent items from Micronesia. (Page 45.)
9. News from the West African Mission. (Page 70.)

## Donations Received in December.

### MAINE.

Aroostook county.	
Fort Fairfield, Cong. ch. and so.	29 45
Sherman Mills, Washburn Memo. ch.	5 00—34 45
Cumberland county.	
Gorham, Cong. ch. and so.	38 51
Portland, Seaman's Bethel ch., 50; Fourth Cong. ch., 15; W. W. Mitchell, 25,	90 00—128 51
Franklin county.	
Farmington, John Titcomb,	3 00
Hancock county.	
Blue Hill, Cong. ch. and so.	5 00
Castine, Margaret and Mary Cushman,	5 00
Ellsworth, Cong. ch. and so.	25 00—35 00
Kennebec county.	
Augusta, South Cong. ch., 176.70; Alice W. Harlow, for Miss Lord's use, 7.50,	184 20
Richmond, Cong. ch. and so.	15 00—199 20
Lincoln and Sagadahoc counties.	
Rockland, Cong. ch. and so.	13 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	20 00
Piscataquis county.	
Brownville, A friend,	1 00
Union Conf. of Ch's.	
Albany, J. H. Lovejoy,	5 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	92 92
	532 08

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
E. Sullivan, A. L. Ellis,	25 00
Gilsun, Cong. ch. and so.	10 00
Keene, 1st Cong. ch., 30; 2d Cong. ch., 29.17,	59 17
Marlboro', Cong. ch. and so.	16 00
Rindge, Cong. ch. and so.	19 40—129 57
Grafton county.	
Bath, Cong. ch. and so.	5 21
Bristol, Cong. ch. and so.	13 50
Orfordville, Mrs. A. L. Pierce,	40
W. Lebanon, Cong. ch. and so.	46 40—65 51
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	

Amherst, Mrs. Sarah Dodge, to const. Rev. A. J. McGOWN, H. M.	50 00
Manchester, 1st Cong. ch., to const. T. C. BALDWIN, H. M.	103 48
Nashua, 1st Cong. ch. and so.	51 87—205 35
Merrimac county Aux. Society.	
Concord, South Cong. ch., to const. FRANK COFFIN, H. M., 120; 1st Cong. ch., 40; West Cong. ch., 30,	190 00
Loudon, J. P. Jones,	20 00
New London, Seth Littlefield,	12 00
Pittsfield, 1st Cong. ch. and so.	44 08—266 08
Rockingham county.	
Atkinson, Abigail L. Page,	50 00
Strafford county.	
Durham, L. Smith,	1 00
Great Falls, 1st Cong. ch. and so.	25 00—26 00
Sullivan county Aux. Society.	
Newport, A friend, by Rev. C. N. Flanders,	10 00

*Legacies.* — Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trus.

50 00

802 51

### VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	147 25
Bennington county.	
Bennington, 2d Cong. ch. and so.	32 82
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, Thank-offering,	10 00
Chittenden county.	
Charlotte, Cong. ch. and so.	24 50
Milton, Cong. ch., 89c.; B. Fairchild's estate, 2,	2 89—27 39
Franklin co. Aux. So. C. B. Swift, Tr.	
E. Berkshire, Cong. ch. and so.	11 00
St. Albans, Cong. ch. and so.	115 33—126 33
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	9 80
Waterville, 2d Cong. ch. and so.	2 20—12 00
Orange county.	
Fairlee, A friend,	3 00
W. Randolph, 1st Cong. ch.	15 00—18 00

Orleans county.	
Glover, Cong. ch. and so.	24 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	21 57
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Central Cong. ch., m. c.	32 14
Guilford, Mrs. A. Chandler,	1 00
W. Brattleboro', Cong. ch. and so.	22 93—56 07
Windsor county.	
So. Royalton, Cong. ch. and so.	17 78
Springfield, Cong. ch. and so.	2 45
Windsor, Cong. ch. and so.	34 00
Woodstock, Frederick Billings, <i>extra</i> ,	500 00—554 23
	1,029 66

## MASSACHUSETTS.

Barnstable county.	
E. Falmouth, Cong. ch. and so.	15 00
Harwich, Cong. ch. and so.	12 00
Waqoit, Cong. ch. and so.	10 00
Yarmouth, 1st Cong. ch. and so.	50 00—87 00
Berkshire county.	
Curtisville, G. E. Dresser,	10 00
Dalton, Cong. ch. and so.	87 20
Hinsdale, Cong. ch. and so.	10 69
North Adams, 1st Cong. ch. and so.	37 83
Pittsfield, 1st Cong. ch., 75; 1st Cong. Sab. sch., for Miss Bissell's work, 25; South Cong. ch., 24.14; James H. Dunham, 50; "Old gold," 16.55,	190 69
Sheffield, Cong. ch. and so.	6 32
Williamstown, 1st Cong. ch. and so.	16 00—358 73
Bristol county.	
Attleboro', 2d Cong. ch. and so.	125 00
Mansfield, Cong. ch. and so.	8 32—133 32
Brookfield Ass'n. William Hyde, Tr.	
Dudley, Cong. ch. and so.	10 14
Warren, Cong. ch., to const. Rev. D. O. CLARK, H. M.	89 50
No. Brookfield, 1st Cong. ch. and so.	100 00
West Brookfield, Cong. ch. and so.	29 60—229 24
Dukes and Nantucket counties.	
Egartown, Cong. ch. and so.	7 00
Essex county.	
Andover, West Cong. ch.	50 68
Methuen, 1st Cong. ch. and so.	6 00
No. Andover, Cong. ch. and so.	75 00—131 68
Essex county, North.	
Amesbury, Main-st. Cong. ch.	17 75
Haverhill, Mrs. A. B. Kimball,	5 00
Ipswich, 1st Cong. ch. and so.	20 00
Newburyport, No. Cong. ch. and so.	24 61
Rowley, Cong. ch. and so.	10 95
W. Newbury, 2d Cong. ch., A friend,	10 00—88 31
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Danvers, 1st Cong. ch. and so.	87 95
Gloucester, Mrs. N. E. Brooks,	10 00
Lynn, 1st Ch. of Christ,	10 00
W. Boxford, Cong. ch. and so.	7 02—114 97
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, Cong. ch. and so.	28 19
Greenfield, 2d Cong. ch. and so.	40 70—68 89
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch., 45.87; 3d Cong. ch., 20.81,	66 68
Holyoke, 2d Cong. ch. and so.	62 84
Huntington, 2d Cong. ch. and so., 13.12; A friend, 5,	18 12
Ludlow, Cong. ch. and so.	11 17
Mitteneague, Cong. ch. and so.	12 00
Monson, Cong. ch. and so.	22 96
Springfield, Hope ch., 80.65; North ch., 47.05; Olivet ch., 38.82,	166 52
Westfield, 1st Cong. ch. and so.	143 75—504 04
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	45 00
Cumington, Village ch.	14 25
Easthampton, Payson Cong. ch.	181 35
Enfield, Cong. ch. and so.	19 32
Haydenville, Cong. ch. and so.	20 00
Northampton, Edwards ch., 13.83;	

Mrs. C. L. Williston, <i>extra</i> , 150;	
H. L. Edwards, 10,	173 83
Plainfield, Cong. ch. and so.	5 00
So. Hadley, 1st Cong. ch. and so.	21 50—480 25
Middlesex county.	
Auburndale, Cong. ch. and so., 226;	
H. N. B., 10; Prof. Norton's class, for student in Euphrates College, 5; A. S. Cooley, 25c.	241 25
Cambridgeport, 1st Cong. ch., 421.30; Pilgrim ch., m. c., 6.27;	
D. S. Coolidge, <i>extra</i> , 20,	447 57
Everett, 1st Cong. ch. and so.	5 66
Framingham, Plymouth ch. and so.	8; 16
Hopkinton, Cong. ch., add'l,	50 00
Lexington, Hancock ch., 22.33;	
Rev. Cyrus Hamlin, D.D., <i>extra</i> , 32,	54 33
Lowell, 1st Cong. ch. and so.	35 95
Malden, 1st Cong. ch., 40.50; A friend, <i>extra</i> , 100,	140 50
Medford, Mystic ch., to const. Rev. Jas. L. HILL, H. M.	210 52
Newton, Eliot ch. and so., 261.20;	
Mary J. Davis, 5,	266 20
Newtonville, Central ch., to const. E. E. STILES, H. M.	153 07
Reading, Cong. ch. and so.	10 00
Sherborn, Pilgrim ch. and so.	30 00
Somerville, Henry Howard,	20 00
West Medford, Cong. ch. and so.	3 59
West Somerville, Cong. ch. and so.	18 00
Winchester, 1st Cong. ch. and so.	95 34—1,866 24
Middlesex Union.	
Acton, Cong. ch. and so.	10 00
Fitchburg, A friend in Rollstone ch.	5 00
Tyngsboro', Evan. ch. and so.	4 50—19 50
Norfolk county.	
Brookline, Harvard ch. and so., 227.85; E. P., 1,	228 85
Hyde Park, 1st Cong. ch. and so.	25 00
Medway, Village ch., to const. W. A. HOPKINS, H. M.	50 00
Norfolk county, B. M.	10 00—313 85
Plymouth county.	
Abington, 1st Cong. ch. and so.	13 91
Hanover, 2d Cong. ch. and so.	8 00
Marion, Cong. ch. and so.	4 64
No. Abington, Rev. Charles Jones,	1 00
Rockland, Cong. ch. and so.	50 00
Scituate, Cong. ch. and Sab. sch.	6 50
Whitman, Cong. ch. and so.	75 00—159 05
Suffolk county.	
Boston—Summary for 1887:—	
Old South church,	8,030 44
do. to Woman's Board,	546 00—8,576 44
Park-street church,	4,327 84
do. to Woman's Board,	792 00—5,119 84
Central church,	1,935 00
do. to Woman's Board,	605 22—2,600 22
Shawmut church,	1,955 00
do. to Woman's Board,	579 00—2,534 00
Mount Vernon church,	2,131 67
do. to Woman's Board,	319 00—2,450 67
2d Cong. church (Dorchester),	1,788 68
do. to Woman's Board,	506 04—2,294 72
Union church,	465 12
do. to Woman's Board,	1,506 02—1,971 14
Phillips church,	339 56
do. to Woman's Board,	880 00—1,219 56
Eliot church,	776 60
do. to Woman's Board,	396 92—1,173 52
Walnut-ave. church,	751 87
do. to Woman's Board,	247 85—999 72
Immanuel church,	646 28
do. to Woman's Board,	203 50—849 78
Central ch. (Jam. Plain),	250 00
do. to Woman's Board,	408 00—658 00
Winthrop ch. (Charles'n),	399 62
do. to Woman's Board,	136 56—536 18
Evang. ch. (Brighton),	97 80
do. to Woman's Board,	200 00—297 80
South Evang. ch. (West Roxbury),	231 62
do. to Woman's Board,	51 42—283 04
Berkeley-st. church,	109 06
do. to Woman's Board,	169 06—278 12
Village ch. (Dorchester),	144 85
do. to Woman's Board,	106 00—250 85

Highland church,	97 74
do. to Woman's Board,	146 71--244 45
Pilgrim ch. (Dorchester),	35 00
do. to Woman's Board,	155 00--190 00
Maverick church to Wo-	
man's Board,	165 00
1st church (Charlestown),	107 50
do. to Woman's Board,	45 00--152 50
Trinity ch. (Neponset),	27 00
do. to Woman's Board,	21 45--48 45
Boylston ch. (J. Plain),	14 80
do. to Woman's Board,	10 00--24 80
Allston ch. (Allston), to	
Woman's Board,	24 00
Miscellaneous to Woman's Board,	3,556 40
Legacies	677 67
"An Old Contributor," 150;	
Other donations and legacies,	
particulars of which have been	
ack'd, 6,914.64,	7,064 64

Acknowledged elsewhere, 44,191 51  
43,403 43

Chelsea, 1st Cong. ch. and so.	788 08
Worcester county, North.	49 00--837 08
Athol, Cong. ch. and so., 40.75; F.	
C. Parmenter, 10,	50 75
Gardner, 1st Cong. ch. and so.	25 00
Winchendon, North Cong. ch.	9 95--85 70
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Auburn, Cong. Sab. sch., for Miss	
Newton's work,	20 00
Holden, Cong. ch. and so.	15 00
Oxford, 1st Cong. ch. and so.	28 00
Webster, 1st Cong. ch. and so.	4 02
West Berlin, F. R.	5 00
Worcester, Union ch., 117.35; Sa-	
lem-st. ch., 43.50; Old South ch.,	
39.67; H. R. White, 2,	202 61--274 63
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Milbury, 2d Cong. ch., to const.	
S. J. BLANPIED and EMILY HAY-	
WARD, H. M.	200 00
Milford, 1st Cong. ch. and so.	34 52
Northbridge, 1st Cong. ch. and so.	51 00
Upton, 1st Cong. ch. and so.	40 36--325 88
"Nameless,"	100 00
	6,185 36

Legacies.—Levi Smith, in part, by  
Josiah Trow, Adm'r, 5,000 00  
11,185 36

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	45 00
East Providence, Newman Cong. ch.	20 00
Providence, Pilgrim Cong. ch., 25;	
Elizabeth Carlile, 10,	35 00--100 00

## CONNECTICUT.

Fairfield county.	
Bethel, Miss H. H. Seelye, <i>extra</i> ,	50 00
Bridgeport, 1st Cong. ch. and so.	2 00
Danbury, 2d Cong. ch. and so.	7 00
Greenwich Farms, Cong. ch. and so.	108 25
Greenwich, 2d Cong. ch. and so.	251 00
Monroe, Cong. ch. and so.	43 00
No. Greenwich, Cong. ch. and so.	62 38
Norwalk, A friend,	30 00
Saugatuck, Cong. ch. and so.	8 55--562 18
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	60 42
Bristol, M. L. Peck,	10 00
Enfield, Mrs. S. C. Reynolds, a	
thank-offering to const. Rev. GEO.	
W. WINCH, H. M.	50 00
Farmington, Cong. ch. and so.	77 81
Hartford, Centre ch. and so., 1,037.46;	
1st Cong. Sab. sch., for use of	
Rev. T. S. Smith, 34; Mrs. Mary	
C. Bemis, to const. HARRIETTE L.	
CARTER, H. M., 100; John C.	
Parsons, <i>extra</i> , 50,	1,221 46
Kensington, William Upton,	10 00
Manchester, 2d Cong. ch. and so.	35 00

New Britain, South Cong. ch., to	
const. H. D. HUMPHREY, H. M.,	
131.46; 1st Ch. of Christ, 111.62,	243 08
Newington, J. Deming,	20 00
Plainville, Cong. ch. and so.	126 18
Poquonnock, Cong. ch. and so.	35 00
Wapping, Cong. ch. and so.	23 07
West Hartford, 1st Ch. of Christ,	87 48
Wethersfield, Cong. ch. and so.	46 57
Windsor Locks, Cong. ch. and so.,	
141.43; A friend, 5; A friend, 2,	148 43--2,194 50
Litchfield co. G. M. Woodruff, Tr.	
Goshen, Cong. ch. and so.	129 92
Kent, Cong. ch. and so.	17 98
Norfolk, A friend,	10 00
Sharon, Cong. ch. and so.	159 82
Terryville, Cong. ch. and so.	28 63
Watertown, Cong. ch. and so.	49 42
Winsted, 1st Cong. ch. and so.	15 75--411 57
Middlesex county. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	32 10
Clinton, Cong. ch. and so.	10 90
Cromwell, Cong. ch. and so.	68 57
Deep River, Cong. ch. and so.	60 64
Durham, 1st Cong. ch. and so.	3 00
Hadlyme, Cong. ch. and so.	20 00
Middletown, South Cong. ch., 143 52;	
1st Cong. ch. and so., 100.91; A	
friend in do., 15,	259 43
Portland, 1st Cong. ch. and so.	43 75
Westbrook, Cong. ch. and so.	15 42--513 81
New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	20 00
Fair Haven, 1st Cong. ch., to const.	
S. B. HEMINGWAY, H. M.,	132 40
Madison, Cong. ch., m. c.	6 73
New Haven, 1st Cong. ch., 512.61;	
United ch. (of wh. m. c., 6.04),	
270.44; Humphrey-st. ch., 49.69,	832 74
No. Branford, Cong. ch. and so.	24 13
So. Britain, Cong. ch. and so.	5 12
Stony Creek, Cong. ch. and so.	1 00
Wallington, Cong. ch. and so.	97 92--1,120 04
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
Bozrah, Esther A. Miller,	20 00
Colchester, 1st Cong. ch. (of wh.	
31.28 m. c.),	143 78
Grassy Hill, Cong. ch. and so.	27 00
New London, Mrs. Mary P. Eakin,	
<i>extra</i> ,	25 00
Norwich, Park Cong. ch.	424 03--639 81
Tolland co. E. C. Chapman, Tr.	
Columbia, Cong. ch., m. c.	8 26
Ellington, Cong. ch. and so., to	
const. Mrs. CHAS. A. THOMPSON	
and MORTON E. THOMPSON, H. M.	201 07
Gilead, Cong. ch. and so.	65 75
Mansfield Centre, Cong. ch., add'l,	4 00
Rockville, 2d Cong. ch.	27 85
Somers, Cong. ch. and so.	76 90--383 83
Windham county.	
Canterbury, Rev. E. C. Haynes,	4 54
Eastford, Cong. ch. and so.	14 13
Putnam, 2d Cong. ch.	37 35
Thompson, Rev. A. Rawson, <i>extra</i> ,	100 00
Windham, Cong. ch. and so.	25 64--181 66
"A friend, <i>extra</i> ,	100 00

Legacies.—Hartford, Rev. Joel  
Hawes, D.D., add'l by E. W. Par-  
sons, 35 25  
6,142 65

## NEW YORK.

Brooklyn, Central Cong. ch., 847.89;	
Ch. of the Pilgrims, S. B. Chitten-	
den, 500; South Cong. ch., 89.73;	
Mrs. Satterlee, 5,	1,442 62
Buffalo, Pilgrim Cong. ch.	40 60
Canaan 4 Corners, Mrs. A. Barstow,	15 00
Chenango County, A friend,	12 25
Chenango Forks, Cong. ch. and so.	2 00
Clinton, A thank-offering,	3 00
Dansville, Rev. H. D. Kitchel, D.D.,	
<i>extra</i> ,	100 00
DeKalb, Rev. R. C. Day,	5 00
E. Aurora, W. H. Forest,	10 00

Elizabethtown, Cong. ch. and so.	15 58
Fairport, 1st Cong. ch.	5 00
Gloversville, Mrs. U. M. Place, <i>extra</i> ,	75 00
Hamilton, Cong. ch. and so.	55 00
Homer, Cong. ch. and so.	18 10
Hoosick Falls, A friend,	5 00
Lockport, 1st Cong. ch.	24 77
Malone, Cong. ch. and so.	26 18
Morrisville, Cong. ch. and so.	10 00
Mt. Sinai, Rocky Point ch.	18 00
Munnsville, H. Gaston,	90
New York, Union Sem. Soc. of Inq.,	
19; D. S. Martin, <i>extra</i> , 5,	24 00
No. Walton, Cong. ch. and so.	8 25
Poughkeepsie, William Adriance,	10 00
Quogue, A friend,	5 00
Rochester, Plymouth Cong. ch.	9 08
Sayville, Cong. ch. and so.	14 14
Smyrna, Mis. Soc. of Cong. ch., to	
const. Rev. C. F. SWIFT, H. M.	120 00
South Salem, E. Peers,	2 00
Stockholm, Mrs. W. Hulburd,	2 00
Utica, Mrs. G. Maynard,	2 95
Warsaw, Cong. ch. and so.	13 48
Waterfalls, Miss M. Halsey,	1 60-2,096 50
<i>Legacies</i> .—Brooklyn, William D.	
Cott, by C. W. Scudder, Ex'r,	500 00
	2,596 50

## PENNSYLVANIA.

Cambridgeboro', Rev. William Grassie,	4 00
E. Smithfield, Cong. ch.	15 00
Guy's Mills, Mrs. F. M. Guy,	2 00
Jeffersonville, F. Whiting,	26 20
Philadelphia, "Cambridge," 100; G.	
L. Weed, 10,	110 00—156 20

## NEW JERSEY.

Boonton, Rev. Thomas Carter, to	
const. Mrs. CARTER, H. M.	100 00
East Orange, Grove-st. Cong. ch.	24 42
Orange, Trin. Cong. ch.	27 30
Plainfield, Mrs. Oren Johnson,	10 00—161 72

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	22 53
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## FLORIDA.

Jacksonville, Mrs. A. W. Chadwick,	5 00
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## ALABAMA.

Talladega, 1st Cong. ch.	19 08
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## ARKANSAS.

Siloan Spring, Cong. ch.	2 00
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## TEXAS.

San Antonio, ———,	3 00
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## OHIO.

Atwater, Cong. ch.	28 25
Brownhelm, Cong. ch.	5 00
Chester, Cong. ch.	10 00
Delaware, Welsh Cong. ch.	9 45
Hudson, Cong. ch.	11 94
Lafayette, Cong. ch.	6 00
Mantua, Cong. ch.	4 30
No. Ridgefield, Cong. ch.	2 91
Pomeroy, Welsh Cong. ch.	4 78
Salem, D. A. Allen,	25 00
Springfield, 1st Cong. ch., For. M.	
Soc. for educa. work, Harpoot,	12 50
Toledo, Mrs. E. H. Weed,	10 00
York, Cong. ch.	22 00—162 13

## INDIANA.

Indiana-polis, Mayflower Cong. ch.	30 00
Terre Haute, Mrs. Mary H. Ross,	
proceeds of land sold (848-1), 847;	
S. H. Potter, 25,	872 00—902 00

## ILLINOIS.

Aurora, N. E. Cong. ch.	33 00
Chicago (84.40 in Jan. <i>Herald</i> was	
from Theol. Sem. Soc. of Inquiry),	
U. P. Cong. ch. (15.23 m. c.),	
399.02; Kenwood Ev. ch., 346.60;	
1st Cong. ch., 109.12; N. Eng.	
Cong. ch. (32.17 m. c.), 62.02;	
South Cong. ch., 53.80; West-ave.	

Cong. ch., m. c., 19.34; Taber.	
Cong. ch., 7; Rev. G. N. Board-	
man, D.D., <i>extra</i> , 25,	1,021 90
Creston, Cong. ch.	7 51
Elgin, Cong. ch.	8 49
Kewanee, Cong. ch.	50 21
Moline, Cong. ch., add'l,	5 00
Oak Park, 1st Cong. ch.	5 00
Payson, Cong. ch.	10 00
Port Byron, Cong. ch.	3 20
Princeton, Cong. ch.	21 40
Rollo, Cong. ch.	5 30
Turner, Mrs. R. Currier,	10 00
Waukonsie Grove, Cong. ch.	10 25--1,191 26

## MISSOURI.

Ironton, J. Markham,	1 00
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## MICHIGAN.

Ann Arbor, 1st Cong. ch., 54; A	
friend, 25,	79 00
Charlotte, B. Landers,	5 00
Detroit, Woodward-ave. ch., 241.88;	
1st Cong. ch., 33.85,	275 73
Galesburg, Cong. ch.	20 00
Hancock, Cong. ch.	19 00
Kalamazoo, T. Hudson,	500 00
Romeo, Miss E. B. Dickinson,	50 00
Traverse City, Cong. ch.	19 00—967 73
<i>Legacies</i> .—Detroit, Ellen Gibson, by	
Elisha A. Fraser, Adm'r,	2,500 00
	3,467 73

## WISCONSIN.

Beloit, 1st Cong. ch. (of wh. 10.50	
from Prof. Burr), 33.35; 2d Cong.	
ch., 45.02,	78 37
Blakes Prairie, Cong. ch.	3 70
Eau Claire, 1st Cong. ch.	100 00
Kenosha, Miss E. M. Newcomb,	5 00
Madison, 1st Cong. ch., 12.63; F. J.	
Lamb, <i>extra</i> , 25,	37 63
Menomonie, 1st Cong. ch.	14 40
Racine, Presb. ch.	61 64
Ripon, Cong. ch.	24 29
Rosendale, Cong. ch.	13 55
Watertown, Cong. ch.	11 95
West Salem, A lady,	30—350 83

## IOWA.

Anamosa, Cong. ch.	23 00
Blairtown, Mrs. J. H. French,	2 00
Dunlap, Cong. ch.	5 90
Emmetsburg, Cong. ch.	10 00
Farragut, Cong. ch.	29 60
Fort Dodge, 1st Cong. ch.	9 00
Glenwood, Cong. ch.	14 00
Green Mountain, Cong. ch.	7 70
Grinnell, Cong. ch.	14 09
Iowa City, Cong. ch.	55 60
Jefferson, D. B. Eells,	10 00
Old Man's Creek, Welsh Cong. ch.	10 00
Sawyer, F. Sawyer, for Japan,	5 00
Sheldon, H. P. Holyoke, 2; Rev. L.	
W. Brintnall, 3,	5 00
Waterloo, Cong. ch. (of wh. 10 from	
Rev. M. K. Cross),	39 69—240 58

## MINNESOTA.

Ada, Cong. ch.	3 73
Amiret, Rev. J. K. Peregrine,	5 00
Brovnton, W. Mis. Soc.	3 00
Cannon Falls, Cong. Sab. sch., for use	
of Miss Brown,	25 00
Faribault, Cong. ch.	32 24
Hamilton, Cong. ch.	17 08
Minneapolis, T. F. Judd,	10 00
Medford, Cong. ch.	10 00
Monticello, Cong. ch.	3 05
Northfield, 1st Cong. ch.	61 64
Paynesville, A friend,	10 00
Spring Valley, Cong. ch.	12 47
St. Paul, Plymouth Cong. ch., 50.40;	
Pacific Cong. ch., 41,	91 40
St. Cloud, 1st Cong. ch.	12 00—296 61

## KANSAS.

Atchison, A. J. King,	10 00
Burlington, 1st Cong. ch.	14 00

Cawker City, Cong. ch.	10 00
Highland, Cong. ch.	5 00
Kiowa, Rev. J. C. Halliday,	10 00
Pomona, L. Newcomb,	1 00
Stockton, 1st Cong. ch.	10 00
Wabaussee, 1st Ch. of Christ,	2 75—62 75

NEBRASKA.

Bertrand, Cong. ch.	2 50
Bladen, Cong. ch.	1 50
Crete, 1st Cong. ch.	97 25
Campbell, Cong. ch.	1 50
Fairmount, Cong. ch., add'l,	75
Fremont, Cong. ch.	6 60
Stanton, Cong. ch.	2 20
Upland, Cong. ch.	1 60
Waverly, Cong. ch.	13 70
Weeping Water, Cong. ch.	12 55—140 15

CALIFORNIA.

Clarksville, A friend,	7 00
Elsinore, Miss M. H. Foote,	5 00
Los Gatos, T. L. G.	2 00
National City, Cong. ch.	50 00
Pasadena, J. F. Church and wife, 300;	
Rev. William Converse, 25,	325 00
San Francisco, An Honorary Member,	10 00—399 00

OREGON.

East Portland, Y. P. S. C. E. of Cong.	
ch., for Nellie Bartlett's use,	12 75
Salem, Cong. ch.	21 50—34 25

COLORADO.

Colorado Springs, A friend,	5 00
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DAKOTA TERRITORY.

Henry, Cong. ch.	6 05
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ARIZONA TERRITORY.

Nogales, R. T. Liston,	5 00
Tucson, Cong. ch.	20 90—25 90

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Free ch. for Africa,	40 00
Turkey, Adabazar, C. Djedjizian, 3;	
Bardezag, Yeghean, 8.80; Constantinople,	
Rev. C. A. S. Dwight, 8.80,	20 60—60 60

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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For land at Tungcho, China,	60 00
For allowances (3,754.51) and outfits	
of missionaries in the U. S. during	
the year,	6,315 62

For traveling expenses of missionaries	
to their missions during the part, in	
part,	5,355 15
For Inanda Seminary, Zulu Mission,	
for buildings,	3,500 00
For several missions, in part,	8,488 93 23,719 70

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
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MISSION SCHOOL ENTERPRISE.

MAINE. — Waterford, Centre Cong. Sab. sch.	7 00
NEW HAMPSHIRE. — Hampstead, Cong. Sab. sch.	28 15
MASSACHUSETTS. — Boston, Chinese Sab. sch. for Hong Kong, 1; E. Granville, Y. P. S. C. E., 2.08; Fall River, Mite-gleaners for two day-scholars, Harpoot, 4; Hyde Park, 1st ch., for scholar at Kyoto, 30.30; Leicester, 1st Cong. Sab. sch., 21.58; Shrewsbury, Lights on the Hill, for Meng Chang Loa, 50; So. Deerfield, Birthday box, Cong. Sab. sch., 4.04; Sunderland, Cong. Sab. sch., for Nellie Bartlett's use, 7.03, 120 03	
CONNECTICUT. — Colchester, 1st Cong. Sab. sch., 75.26; Columbia, Cong. Sab. sch., with other dona., to const. AMELIA J. FULLER, H. M., 15.00; Fairfield, Cong. Sab. sch., for Gooliani, 24.50; Milford, Plymouth Cong. Sab. sch., 15.54; South Cong. Sab. sch., 14.55; Banyan Seeds, 20.66, 165 51	
NEW YORK. — Canandaigua, Cong. Sab. sch., 11.85; Smyrna, Mis. Soc. for Harpoot scholarship, 30, 41 85	
OHIO. — Findlay, Carrie G. Kerr, for girl, Micronesia, 7.50; No. Ridgefield, Rev. J. P. Reidinger, for girl, Micronesia, 7.50; Saybrook, Cong. Sab. sch., 6.65, 21 65	
INDIANA. — Michigan City, Rev. C. H. Rogers, for pupil in Mardin, 11.27; Sherrill's Mound, Cong. Sab. sch., 3.20, 14 47	
ILLINOIS. — Blue Island, Y. P. M. Soc., 4; Chicago, Cong. Sab. sch. of U. P. ch., for Kyoto Tr. School, 100; Boys' Mis. Assoc. of do., 15.56; Elgin, Class of 7 boys, for Kyoto Tr. School, 9, 128 56	
MICHIGAN. — New Haven, Cong. Sab. sch.	5 40
WISCONSIN. — Belfast, 2d Cong. Sab. sch., 9.68; Ripon, Cong. Sab. sch., 9.66, 19 34	
IOWA. — Harmony, Cong. Sab. sch., 5.28; Humboldt, Cong. Sab. sch., 2.85, 8 13	
NEBRASKA. — Blair, Cong. Sab. sch., for girl, Japan, 6 27	
ARIZONA. — Tucson Cong. Sab. sch., 5.07; Y. P. S. C. E., 7, 12 07	
	578 43

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Castine, Margaret and Mary Cushman,	80	4.75; Detroit, Mt. Hope Girls' Club, 1; Hillsdale, Mary Smith, 70c, 6 45
NEW HAMPSHIRE. — New London, Ira S. Littlefield, 10c.; Plaistow and N. Hav., Cong. Sab. sch., 13.26; Stoddard, Geo. B. Cutler, 80c, 14 16		WISCONSIN. — Beloit, 2d Cong. Sab. sch., 9.75; Madison, —, 1.50, 11 25
MASSACHUSETTS. — Boston, G. E. McLean, 40c.; J. H. McLean, 40c.; Chelsea, Beth W. Upham, 30c.; Salem, Taber Cong. Sab. sch., 10; Wellesley, Cong. Sab. sch., 12.90; West Somerville, Cong. Sab. sch., 13.90, 37 90		MINNESOTA. — Waseca, Cong. Sab. sch., 5; Willie Sudduth, 20c, 5 20
NEW YORK. — Spencerport, Infant dep't Sab. sch., 1 30		IOWA. — Decorah, T. B. Willard, 1 00
OHIO. — Austinburg, Cong. Sab. sch., 10; Greenfield, Cong. Sab. sch., 2.10, 12 10		CANADA. — Waterville, Cong. Sab. sch., 2 00
ILLINOIS. — Amboy, 1st Cong. Sab. sch., 11 19		
MICHIGAN. — Atwood, Banks Cong. Sab. sch.,		103 35
		Donations received in December, 48,920 36
		Legacies received in December, 8,085 25
		57,005 61

Total from September 1 to December 31, 1887: Donations, \$121,777.50; Legacies, \$42,040.04 = \$163,817.54.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR  
FAMINE IN TURKEY.

MAINE.		OHIO.	
Cherryfield, J. U. Coffin,	10 00	Cleveland, Mrs. J. Willison,	5 00
Farmington, John Titcomb,	2 00	Geneva, Cong. ch., for Mrs. Dewey's	18 20
Fort Fairfield, Cong. ch. and so.	3 00	use,	3 50
Portland, State-st. Cong. Sab. sch.	30 00	Madison, Cong. ch.,	1 00—27 70
So. China, Two friends,	2 00—47 00	Oberlin, Woman's F. M. Soc., add'l,	
NEW HAMPSHIRE.		ILLINOIS.	
Auburn, Cong. ch. and so.	7 00	Banfield, Thanksgiving collection,	12 12
Gilsum, Friends in Sab. sch.	3 50	Chicago, Reader of <i>Chicago Blade</i> ,	109 19
Gorham, Cong. ch. and so.	1 00	Oak Park, Lucy Dunham,	5 00
Kensington, Cong. ch. and so.	7 00	Roseville, Mrs. L. C. Axtell, proceeds	2 00
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VERMONT.		Winnetta, Cong. ch.	50 45
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Peacham, Cong. ch. and so.	67 00	MICHIGAN.	
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Lincoln, 1st Cong. ch. and so., 19.30;		Racine, Cong. ch.	15 00—40 50
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No. Chelmsford, —, —,	1 00	3.15,	9 15
Rochester, E. F. Leonard,	1 00	Pomeroy, Swedish Ev. Mis. Society,	18 22
Salem, Tabernacle ch., "O. M."	3 00	Sand Spring, Y. P. S. C. E.,	2 85
So. Weymouth, —, —, for Adana,	60 00	Waterloo, Rev. M. K. Cross,	2 00—42 22
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Reece, 1,	33 00	Minneapolis, A friend,	5 00
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Cong. ch.	33 75	Denver, F. A. M.,	5 00—7 50
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Aurora, Wells College,	5 00		18,119 58
Gaines, Cong. ch. and so.	13 65		
Saratoga, N. E. Cong. ch.	14 27—32 92		
NEW JERSEY.			
Bound Brook, Miss M. H. Roundey,	20 00		
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Washington, Rev. Wm. W. Patton,	5 00		

FOR SUFFERERS BY FIRE AT ZEITON.

MASSACHUSETTS.		ILLINOIS.	
Bradford, Christmas offering,	1 00	—, A friend,	50
Framingham, A Christmas gift, through		KANSAS.	
Miss Shattuck,	10 00	Elmdale, W. F. Mis. Society,	12 90
Ware, Cornelia A. Gould,	1 00—12 00	Previously received,	26 40
CONNECTICUT.			725 47
Colchester, Mary E. Gillette,	1 00		751 87



# FOR YOUNG PEOPLE.

## THE SAHYĀDRĪ MOUNTAINS AND SOME RIVERS THAT FLOW FROM THEM.

BY REV. S. B. FAIRBANK, D.D., AHMEDNAGAR.

THE Marathi country is divided by the Sahyādrī Mountains into two parts. The strip west of the mountains and only a little higher than the seacoast which borders it is called the Konkan. The part east of the mountains is a tableland. It begins some two thousand feet above the sea-level and slopes very gradually toward the Madras coast. All its rivers flow in a southeasterly direction. It is called the Deccan.

There are many spurs or branch ranges of mountains extending from the Sahyādrīs westerly into the Konkan and easterly into the Deccan. The valleys between them have been cut out by water. This is plainly true, because the layers of rock on their sides minutely correspond to each other. Every large valley is now occupied by a perennial river. And there is a watercourse in every smaller valley or ravine which becomes a rushing, muddy river whenever it rains. These streams are thus still eating away the hills.

But the Brahmans, who officiate in the renowned temple of Vithobā at Pandharpūr, give a very different account of the origin of these mountains and valleys. The image of Vithobā has its arms akimbo with its hands resting on its hips, as if Vithobā was tired. And they say that he was tired by killing the great demon Mahishasūr (the buffalo demon). She was so large that her carcass formed the mountains. Her backbone became the Sahyādrī range and her limbs and ribs became the spur ranges. The proof of this is like that of a Hindu who brings as evidence that the accused hit him with a stone, the very stone with which he hit him, so that the judge may know for certain. The hill ranges are there, and are somewhat like a backbone with the limbs and ribs projecting from it. So any one may see for himself that it is the very carcass of the *Asūr!*

The river Krishnā and the other rivers which flow into it have their sources near the top of the Sahyādrīs. One of the sources of the Krishnā is near the famous temple of Mahābaleshwar. The priests of that temple say that a spring whose water flows through a *gomūkh* (cow's mouth) into the tank which is in the temple is the source of not only the Krishnā, but also of four other rivers. On the next page is a picture of that temple and its surroundings.

This temple is on one of the highest tops of the Sahyādrīs, and it is more than four thousand feet above sea-level. In the picture we look at it from the east.

The several buildings which show white all belong to the temple. The thatched houses on either hand are specimens of the windowless huts that compose the village, in which the priests of the temple and a few cultivators live.

The village now looks very much as it did fifty years ago when this picture was taken. But the lime roofs of the principal temple buildings which are here shown have been replaced by roofs of corrugated iron which was brought from England. The sacred tank is hidden from our view by the dilapidated walls. When I saw it, in the dry season, there was but little water flowing through the sculptured cow's head, and the tank rarely becomes so full as to overflow. The priests say that five sacred rivers flow from this tank, but that they they flow at first underground. The Krishnā appears first. Water flows from a small spring which is a few rods to the north of the tank, hurries down the steep hillside, and



THE TEMPLES OF MAHĀBALESHWAR.

then joins with other brooks. These form the river, which flows off to the southeast.

Another spring, about half a mile to the south, is the origin of the Koinā River. This flows to the west by the base of Pratāpgad and through the battlefield of Jawalī. The fight there, in which the Marathis destroyed a Mūsalmān army, was begun by Shivājī, the Marathī ruler. He met Afzūl Khān, the legate of the Mūsalmān emperor, for a friendly conference, and as he pretended to amicably embrace him, he cut him open with a weapon called a tiger-claw, which was fastened to his left wrist. From Jawalī, the Koinā turns to the southeast and finally joins the Krishnā.

The Venā flows from the lake of the Sanitarium. The nearest spot to the tank from which water can flow into the lake is fully two miles away from it. The Venā flows to the southeast and, by joining the Krishnā at Maulī, forms a place which the Hindus regard as sacred.

The Sāvitrī begins in the Konkan at the base of the magnificent precipices of Arthur's Seat and Elphinstone Point. Its source is fully three thousand feet

lower than the tank, and is six miles away. The Gāvitrī is a small stream flowing from a spring which is only a few rods from the seashore, and is fully fifty miles from the tank.

So not one of the five sacred rivers that are said to find their sources in the Mahābaleshwar tank really flows from it. The Krishnā begins with a spring that is some rods away from the tank. The Koinā begins with another spring one half a mile away. The Venā flows from a lake three miles away. The Sāvitrī begins down in the Konkan, and the Gāvitrī is found fifty miles away, by the seashore. But the people think it all the more wonderful when the priests tell them that all five flow at first in hidden channels till they appear at the surface. Their god is *Mahā* (the great) *bal* (strong) *ishwar* (god). So it does not seem strange to them that he should show his power in this way. They also claim that once in twelve years milk flows from the cow's mouth, instead of water. Then crowds come on a pilgrimage, and the treasury of the temple, which usually contains but little, is replenished.

The most frequented sanitarium in Western India occupies an irregular plateau some miles to the south of the village of Mahābaleshwar. And although its centre and bazar are six miles away, and in the bounds of an old village which is still called Neher by the Marathis, the English call it Mahābaleshwar. Our mission has houses there, and most of the missionaries find it necessary to go there for at least a part of the hot season, in April and May. May is the hottest month both in Bombay and the Deccan. And the mission finds it best to hold its principal business meeting in May on the cooler hilltop at Mahābaleshwar.

All must hurry away when "the rains" begin in June. From June to October from two hundred and fifty to three hundred inches of rain fall in those months each year. Little or none falls through the rest of the year. The houses are covered with thatch from top to bottom through the rainy season.

On the next page is a picture of another Hindu temple. It is three miles east from the city of Sātārā, at Maulī, by the junction of the Krishnā and the Venā rivers. It is some thirty miles from the temple of Mahābaleshwar and is of an entirely different style. This is for the worship of Mahadēv. Mahadēv is one of the names of Shiv, and means the great god. The front building contains a stone *Nandī*, the bull on which Shiv rides. It is sitting down, as if ready for him to take his seat.

The higher steeple-like building contains a *Ling*, which is the symbol of Shiv, instead of an idol. You see a flight of steps leading from the temple to the river. This is called a *ghāt*. It enables the priests and the worshipers to secure water of a proper depth for bathing whether the river is deep or shallow, and to get water easily for pouring on the *Ling*, or to carry home. The paths and roads down the sides of mountains and hills are also called *ghāts*. And from this, Europeans, mistaking the use of the word, have given the name to the Sahyādrī Mountains. So the name (Kālighāt) of the flight of steps from the temple of Kali to the Ganges River, which was a famous spot for pilgrimages, has been travestied and changed into Calcutta.

The scenes now found at Maulī are just what they were when Mrs. Dean described them eighteen years ago for the *Missionary Herald*. "Every morning, at the earliest dawn, devoted Hindus of both sexes may be seen

going with a brass *lotā* for carrying the holy water. The first Monday in each month hundreds throng the road. The blind, cripples, and lepers sit on the roadside calling aloud for charity, in the names of the gods. Alms are given by the passers-by, who go prepared to answer their calls. The river-banks are alive with people — bathing, washing their clothes, filling their *lotās*, worshipping the idols, and presenting offerings to the priests.”

“This place is also a great burning-place for the dead. Instead of being placed in a coffin, the corpse is besmeared with red and yellow paint, dressed



MAULI, ON THE KRISHNĀ RIVER.

in red or white cloth, and laid on a bier. It is a rough bier, made for the occasion, and the sticks of which it is made are not used again if they escape burning with the corpse. Preparations for the funeral are commenced as soon as the breath leaves the body, so that often in an hour the body is hurried off to Mauli.”

“A curious affair took place there three or four years ago. A man (supposed to be dead) was borne along by his relatives. On the way they commenced quarreling about the property of the deceased. In the heat of the discussion they put the bier down by the roadside. The fresh air revived the sick man, and he opened his eyes and sat up. The mourners, in their horror, ran away and left him to find his way home as best he could.”

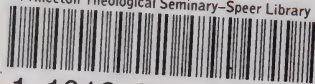


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